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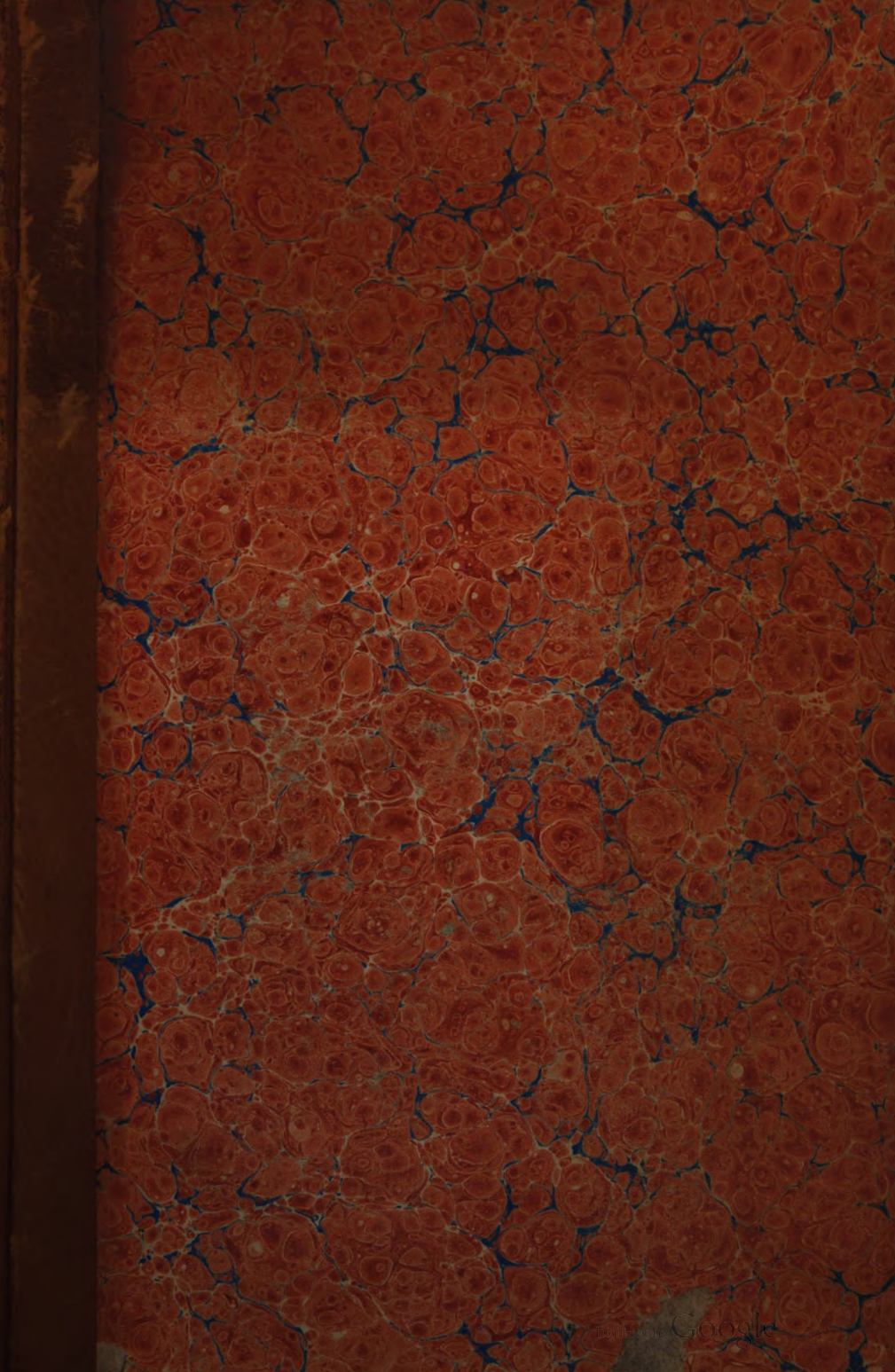
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NOTES ON THE APOCALYPSE.

AN ENQUIRY

INTO THE MYSTERY OF

THE SEVEN STARS AND SEVEN LAMP BRANCHES

OF

THE APOCALYPSE:

WHETHER THE SEVEN EPISTLES TO THE SEVEN ANGELS HAVE A PROPHETIC SENSE, AND WHETHER THE SITES OF THE SEVEN CHURCHES HAVE A SYMBOLIC SIGNIFICATION :

ILLUSTRATIVE,

THE ONE OF THE CHRONOLOGY, THE OTHER OF THE GEOGRAPHY
OF THE APOCALYPSE.

BY HENRY GIRDLESTONE, A.B.,

RECTOR OF LANDFORD, WILTS.

Hæc ita, Lector, disserui, non temere asserui rem vero totam Ecclesiæ ex verbo arbitrandam deferre.—Mæcæ 532.

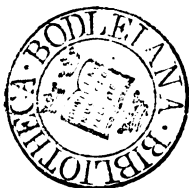
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NOTE.

Wherever Mr. Elliott's "*Horæ Apocalypticæ*" is quoted or referred to, the reference is to the second edition.

INTRODUCTION.

VITRINGA, and before him Witsius, Marck, More, and others have stated at length the arguments, *pro* and *con*, which relate to the different interpretations of the Seven Epistles in the Apocalypse. There are three leading opinions of learned men on this subject.

1. The first opinion, in all ages perhaps the most generally received, is this; that, except so far as the destinies of the seven Churches in Asia were concerned, of which there were scattered here and there a few prophetic notices, yet upon the whole the Apocalyptic Epistles are to be considered just in the same view as the Apostolic Epistles: for instance, that the Apocalyptic Epistle to the Church at Ephesus was intended, like the Apostolic Epistle of St. Paul to the same Church, primarily for the use of that Church, and secondarily for the use of the universal Church, by way of inference and application. So confined is the prophetic sense of these epistles, according to this opinion, that it may be called *the historic sense*.

2. The second opinion is this, that such an historic sense as aforesaid is altogether to be excluded, and that a far wider *prophetic sense* ought to be *exclusively* adopted. But they who have embraced this opinion have separated into two classes: some have contended for this wider and exclusive prophetic sense, by what may be called a *general*, and others by what may be called a *periodistic*, exposition of it.

(1). They who contended for it by a *general* exposition of it maintained that Asia was a type of the world, and the seven Churches in Asia a type of the holy Catholic Church; so that the seven epistles, addressed to those Churches described, emblematically, what the spiritual but very various character of the holy Catholic Church would be in *every age and place*; adding suitable counsel and exhortation, promises and threats.

This appears to have been the opinion of Cyprian, Victorinus, Tichonius, Arethas, Bede, Ambrose Ansbert, Grotius, and Launæus.

(2). They who contended for it by a *periodistic* exposition of it maintained (I cannot answer for Primasius, Joachim, and others, the earlier members of this class, but since the Reformation) that, as before, Asia was a type of the world, and the seven Churches in Asia a type of the holy Catholic Church; but so that the seven epistles described, prophetically, what the spiritual character of the holy Catholic Church would be, varying throughout *a series of seven successive periods*, down from the date of the Apocalypse to the age of the Millennium; and that to meet each such period was added suitable counsel and exhortation, promises and threats. Of this opinion were Sakerides, Gallus, Crocius, Hoffman, and others.

(3). The third opinion is this (with various modifications), that it combined what I have called *the historic sense with the prophetic according to its periodistic exposition*. And of this opinion were Brightman, Forbes, Mede, More, Gill, Sir Isaac Newton, Vitringa, Lampe, Cunninghame, and others.

The editor of the *Investigator* (New Series, 1836, p. 150), in a critique on an exposition of the seven Apocalyptic Epistles, in which I had adopted this third opinion, suggested *a fourth opinion*, and one to me absolutely new—namely, *that the historic sense should be combined with the prophetic*, neither according to its general nor according to its periodistic exposition, but *by expounding it with special application to the great crisis of the last days*. Having digested the hints of my friendly reviewer, but not till some time after nor without some difficulty—so hard it is to relinquish an opinion once deliberately formed—having also discovered, though much later, some new and, as I think, effective arguments in favour of this fourth opinion, I finally embraced it, and now feel myself constrained to confess my former error, and to submit my new arguments.

That truly reverend man, the author of the “*Horæ Apocalyptice*” (the most elaborate and learned commentary on the

Apocalypse since that of Daubuz)—a man worthy of all praise and observance—my brother-minister also, with whom I symbolize on every point of doctrine, I believe, without exception; moreover, my fellow-student in this prophecy, with whom I consent on many main points, and particularly on this, that the harlot of Babylon is the Church of Rome: such a man in his vigour will certainly hear, at least with patience, and even with his characteristic urbanity, an old man like myself, discussing some other points, by no means however as a critic, but simply as one who feels himself constrained to attempt the exposition of this part of the word of God according to the measure of his one talent.

Mr. Elliott states his opinion on the seven epistles thus—
 “That these descriptive sketches of the seven Asiatic Churches were intended by its great Head as representative specimens, if I may so say, of the then chequered state and character of the Church in general. And in the admixture which they unfold of evil intermixed with good, error with truth, vice with holiness, there is very strikingly set forth to us Christ’s own view of the energizing, even thus early, within its bosom, of the spirit of the wicked one, the inrooting of the tares sown by him among the wheat, and budding of that germ of evil which, as St. Paul had foreshown, was not to cease its working till it expanded into the grand apostacy” (Hor. Apoc. i. 80).

Having rectified my former error, I still hope I may be enabled to convince both Mr. Elliott and others, that these descriptive sketches of the seven Asiatic Churches were intended by its great Head as prophetic specimens of the future chequered state of the Church in general, during the grand apostacy of the last days. *The whole prophecy* is entitled “The Revelation of Jesus Christ, which God gave Him to shew His servants *things which must quickly come to pass.*” Now, granting that the seven epistles are prophetic of some events which actually did come to pass very quickly among the seven Churches in Asia, yet these were confined within a small circle of the proconsular Asia. How, then, are we to account for the fact that, excluding the greater Churches at

Antioch, Alexandria, and Rome, to say nothing of others, these epistles should be addressed, not in the name of St. John (for *that* we might have seen a reason in his peculiar charge over that district), but in the name of our Lord Himself; who, moreover, is represented as walking among these lamp branches, and holding their stars in His right hand, as if he were exclusively occupied in watching and protecting them alone? There is nothing elsewhere in the Apocalypse but what is great and sublime; nor here, if it can be proved, as I shall attempt it, that the seven Churches in Asia are a type of the holy Catholic Church; and in the midst of which our great High Priest and King will be especially present in the last and fearful crisis of her long trials.

There is one objection which I have been wont to consider as a stale error, but which, since it has been newly brought forward by Mr. Elliott, is worthy of being reconsidered now, as it appears to him conclusive against any prophetic sense of that kind which I advocate. He states it thus (with reference indeed to the periodistic exposition, but evidently in opposition to any exposition whatever of that kind which I have above called the prophetic sense)—“Not a word is said by Christ to indicate any such prospective meaning in the descriptions. On the contrary, in the twofold division of the revelations given to St. John—a division noted by Christ Himself, ‘*the things that are,*’ and ‘*the things that are to happen after them*’—it seems to me clear that the epistles to the seven Churches were meant to constitute the first division, being a description of the state of things in the Church *as they then were*; and that the visions that followed—visions separated with the utmost precision from the former, alike by a new summons of the trumpet voice, and a new scene, and scene accompaniments altogether new also—constituted (alone and distinctively) the visions of the *future*. Indeed, the summons itself expressly so defined it—‘Come up, and I will (now) show thee the things that must happen hereafter’” (Hor. Apoc. i. 79). . . (Mr. Elliott has here quoted two passages (i. 19; and iv. 1); to prove a twofold division of the Apocalypse. As to the first, the whole Apocalypse was not spoken of by Christ in that

passage. In a third passage, indeed, the whole Apocalypse was spoken of by our Lord—but when? Before St. John had seen any vision whatever—namely, when he “heard behind him a loud voice, as of a trumpet, saying, What thou lookest on (*ὃ βλέπεις*, clearly the present for the future, *What thou shalt look on*) write in a book, and send to the seven Churches” (i. 11). This was a command relating to the *whole* Apocalypse, and was obeyed by St. John’s writing the same, and addressing it in an epistolary form to the Churches as directed. No sooner had St. John heard that loud voice behind him, *but not before*, than turning himself round toward the voice he saw the vision. And lastly, when at length some explanation of *that vision* was about to be given, he received *another command to write*—not the whole Apocalypse as before, that had been a vain repetition—but the vision of seven stars and lamp branches which he had just now seen (for as it should seem from the tense of the verb they had now vanished) both the mystery and its meaning. “Write therefore what thou sawest, *ἀ εἶδες* (both things which are, and things which shall be hereafter) the mystery of the seven stars which thou sawest, *οὗς εἶδες* in my right hand, and the seven lamp branches of gold: the seven stars are angels of the seven Churches; and the seven lamp branches are seven Churches (i. 19, 20). The clause is in a parenthesis: it speaks not even of the seven epistles, much less of the subsequent visions in the Apocalypse; and, therefore, it speaks not of the present and future *state* even of the seven Churches in Asia, which is Hammond’s exposition; much less of the future state of things in general, which is Mr. Elliott’s: it speaks of no *state* of things whatever—it speaks simply of the seven stars and lamp branches, and intimates that they signify, not only the seven angels and Churches in Asia existing at present, but also seven angels and Churches which shall exist in future. Correspondently, the terms in verse 20 are used with the utmost exactness: “The seven stars are *angels* of the seven Churches (*viz.*, those which were plainly named i. 11, and those also which were obscurely intimated, i. 19): and the seven lamp branches are *seven Churches*.” There is no question about the reading here; the definite article is omitted

before each of the terms *angels* and *seven Churches*, which are therefore applicable not only to the seven angels and Churches in Asia (which is indisputable), but also to seven angels and Churches in general. When, therefore, Mr. Elliott says, "of these *seven lamps* an explanation was given by Christ himself, they were the *seven Churches* of proconsular Asia" (Hor. Apoc. i. 73). If he means that our Lord explained the vision to signify those Churches exclusively it is an oversight, occasioned probably by our English version, which is faulty here. And as to the second passage, quoted by Mr. Elliott, iv. 1., "Come up hither, and I will show thee things which must come to pass hereafter," even granting the antithesis supposed to be thereby implied, yet, after the foregoing explanation, what should hinder us from understanding thereby, that, as the first vision symbolized things *both present and future*, so the subsequent visions, which he was then about to look on, should symbolize things *future only*?

It is a certain fact, that there does exist an intimate connexion between the seven epistles and the entire compass of the Apocalypse, which is indicated by constant references throughout; not only by those references at the head of each epistle to the heading vision, nor only by those at the foot of each epistle to the concluding visions, which are obvious to everybody; but also by other references in the body of each epistle to those visions which are included in the whole body of the prophecy—visions on all hands acknowledged as relating to the destinies of the holy Catholic Church. So extensive is this connexion that very many profounder students of the prophecy, struck by its multiplicity, thence began to devise various schemes of exposition and fell into various errors; these errors again were seen through by others, but there they rested content, without seeing into the true intent and meaning of the connexion itself. Yet let us persevere, each of us applying to himself the following just observation:—"When the mind has long entertained and dwelt on certain views, it insensibly habituates itself more and more to overlook and forget the flaws and weaknesses of the supposed sustaining evidence; and at length so to mistake its own creations

for realities, as to be, *for a time at least*, almost incapable of receiving, or fairly considering, that which would destroy the illusion" ("Hor. Apoc.," pref. xv).

But here I stand obliged, for sake of the reader's understanding what follows, to obtrude on his attention a few general remarks, as few as possible, on the exposition of the Apocalypse. And if I venture, after having studied it above these twenty years, with some diligent reading and more patient thinking, to state these few of my peculiar views concerning it, still it is with a deep sense of my own utmost distance from infallibility; and not without a humble prayer for *the promised blessing* upon those who read, and hear, and keep those things which are written in what may be called—*The Blessed Book*.

To man the creature, examining the divine chronometer, the minute-hand of prophecy makes an imperceptible progress, but the second-hand of history moves fast; and he is very apt to confound the two, mistaking each second of history for a minute of prophecy. It seems to me that *the bias of all expositors of the Apocalypse, in every age, has been to interpret too fast*—I mean, as if more than actually was had been fulfilled. The most flagrant instance of this error still exists in the old school of the *Præterists*, not yet extinct; but it is by no means confined to them: on the contrary, it is the general prevalence of this error which seems to have occasioned the origin of the opposite and modern school, or rather junior form, with one old author, Ribera, at its head, the *Futurists*. To me it seems that between these two extremes, the truth, as usual, lies in the middle; so that the prophecy has been fulfilled, though in part long since, yet at no time hitherto farther than to the end of the ninth chapter—except, perhaps, by such accommodations as by no means satisfy either the mind or the oracle; always excepting that *the existence* of the harlot of Babylon, which is the Church of Rome, is plainly implied (ix. 20, 21), long before *her bloody rode and fiery fall* described in the seventeenth and eighteenth chapters. *The slaughter* of the lion-headed cavalry of the Othman may be absolutely and in every respect passed for ever, though I have my reasons for thinking men may be too secure of that; its intensity, indeed,

but certainly all the venom of their serpent-tails, has not been exhausted even to this day. A part of the sixth trumpet, and the whole of the seventh, which follows it immediately, without interval of time ("Behold the third woe cometh suddenly;" ταχὺν ὅτι ἐν ταχέϊ quickly, but unexpectedly. (Comp. xxii. 7, 12, 20; Matt. xxiv. 44), appears to me to occupy all the rest of the Apocalypse, in a proportion analogous to that in the ancient prophets, filled as they are with the same great events, the last trial of the Israel of God, and the coming of the Son of God to the rescue. The occasion given to this general bias of interpreting too fast seems to have been, frequently at least, the pressure of the present; replete as it always is with the crimes of mankind, and with the corresponding chastisements of the Divine Providence on a grand scale—truly grand, no doubt; but the lower Alps, what are they to him who has crossed them once and seen the higher? Hence, in almost every age, the exposition of the Apocalypse has been warped and successively varied. Thus, the personal instrument of the last great chastisement with the fathers of the Church was a Hebrew, with the fathers of the Reformation was a Papist; but with the moderns, one while a Frenchman, and now again a Papist. Certainly, we need pray for an Elias to come and untie all knots.

Of particular errors, what is called the Church exposition of the seals to me appears to be none of the least; but of all particular errors in exposition the greatest, as well as the most prevalent and least suspected, is, as I think, that which confounds the first wild beast of chapter xiii. with the fourth wild beast of Daniel vii. The fourth wild beast of Daniel is a nondescript monster: nondescript except that it had one ten-horned head; for it is expressed that his third wild beast, the leopard, had four heads, and it is therefore implied that each of the other three, the lion, the bear, and the nondescript, had naturally only one head each: but the first wild beast of chapter xiii. has seven heads. Now, if a wild beast with seven heads may signify the same thing as another wild beast with only one head, then farewell to all precision or certainty in the signification of symbols. The sacred symbols have exqui-

site precision and certain signification, and, being compared together, mutually interpret each other. In the great image of Daniel ii. we have a symbol of four successive empires compounded into one human figure, and supposed to exist as a whole in the last times, when the entire figure perishes altogether. In like manner, in the first wild beast of chapter xiii., we have a symbol of the same four empires (which had previously been also symbolized in Daniel vii. by four wild beasts *having in all seven heads*), compounded into one seven-headed brutal figure, and supposed also to exist as a whole in the last times, when again the entire figure perishes altogether. These symbols are in this respect perfectly parallel. What, then may these two compound symbols be supposed to signify? What else can they signify but the kingdoms of this world within the limits of the four empires (whose prince, as of all the world beyond those limits, is that old serpent), at length confederated in the last times, and about to perish altogether, as kingdoms, just when the heavenly kingdom of the Son of Man shall be erected?

Should it be objected that, when the fourth wild beast of Daniel vii. is said to perish, it is not said then that the other three perish together with him, the answer is, that the same four empires had been already symbolized in Daniel ii. as about to perish together. It sufficed, therefore, to distinguish the destinies of the three former empires from that of the fourth, even as they are distinguished in Daniel vii., 12—viz., that the three former should lose their *paramount* dominion for a certain space of time before they should perish altogether; but that the fourth should, under the influence of a certain little horn, exercise such a *paramount* dominion to the last, or until the kingdom of the Son of Man shall be erected over all.

In conclusion, I am obliged also to add, in the briefest possible note, what is my view of Apocalyptic Chronology in general. I recognize, then, the year-day principle; but, in my opinion, we must discriminate more than is usually done in the application of it. Weeks may be resolved into years by scriptural precedent; and, therefore, months also, if the case so require. Such cases have occurred; and have been checked

and verified by historical facts; but it does not therefore follow that in all chronological prophecies they *must* be so resolved. Just so also with regard to the year-day principle in general. As in common language the exact meaning of a term does not depend absolutely either on its strict etymology or its frequent use in one particular sense, but also on the context, so is it with the chronological language of prophecy in like wise. Thus the five months of the horse-headed locusts are twice mentioned, and there are no vain repetitions in the Apocalypse. In the first instance we *must* apply the year-day principle: in the second we *may* (if occasion so require) interpret those months literally. So also with regard to *the day, month, and year* of the lion-headed horses, which, though not twice mentioned, yet are expressed in so artful a parenthesis that they may be twice construed. But with regard to the 1,260 days of the two witnesses, and of the woman's first flight into the wilderness, those I understand as literal days: so also with regard to the forty-two months of the Gentiles, and the three and a half times of the woman's second flight into the wilderness—those I understand as literal months and years. A single word here of justification. The 2,300 evenings and mornings seem to signify *sacrifices*, and, if so, the number of *days* would be 1,150 days; or if the true reading be 2,400, then 1,200 days. But, to pass that, I have read Mr. Birk's argument against the individual personality of the wilful king with my best attention (as every thing which he writes is worthy of all consideration), but without a satisfactory conviction of its validity. To me the wilful king is, in the full and proper sense, as much an individual person (immediately in the prophecy succeeding Antiochus Epiphanes his type), as any other of the kings in the preceding list; and *hence* I interpret the *times* and *days* of "the Scripture of truth" literally. The approximation of all these numbers of "*days*," both in Daniel and in the Apocalypse, to each other, seems on the surface to intimate their association; but there is a deeper foundation for the opinion that they are associated—namely, the correspondence between a particular prophecy of Daniel and the Apocalypse. That the *one week* of Daniel ix., 27, would be fulfilled at the end of

the present dispensation (that is, when the wilful king shall come to his end), is an exposition as old as Hippolytus, or before the middle of the third century. I think it will then be fulfilled, and that the former Apocalyptic numbers above mentioned, as synchronous with the woman's first flight, will constitute the former half of the *one week*; and that the latter numbers, which synchronize with the woman's second flight into the wilderness, will constitute the latter half of the *one week* in the prophecy of the seventy weeks. Let me only add that it seems to me the former half week will commence with the descent of the mighty angel (x. 1), and terminate at the same instant point of time with the sixth trumpet; when immediately and without interval, the latter half week and the seventh trumpet will begin and end together. Reviewing what I have written, the repetition of "I think," and "in my opinion," sounds, even to my own ear, offensive; but I beg the reader himself to be my apologist, as if it were to avoid something more offensive, and that I preferred to be even an egotist rather than a dogmatist. Without some explanation the reader could not well have understood the following pages.

SECTION I.

THE SEVEN LAMP BRANCHES.

"THE seven stars are angels of the seven Churches" (i. 20). Daubuz, in his preliminary discourse, remarks to this effect—There is such an affinity between the spiritual and visible world that nothing is done in the visible but what has been exemplified before in the spiritual world. Hence the term *angel* is used of both; every minister of God may be termed an angel: the Levitical priest and the prophet are so termed in the Scriptures: in the synagogue, and in these seven epistles, the presiding ministers of the Churches are termed *angels of the Churches*—namely, in that sense in which the celestial spirits who minister about those who shall be heirs of salvation are called *their angels* (Matt. xviii. 10). So these angels are the ministers of God to the Churches, descending, as it were, and ascending again and again, like the celestial angels in Jacob's dream; they are the *medium* of intercourse both ways, not the *mediators*.

"And the seven lamp branches are seven Churches." Mr. J. C. Knight has urged, as a good supplementary argument for the genuineness of the Apocalypse, a coincidence between it and history which must have been undesigned. In the fifth year of Nero, A. D. 61, the cities of Colosse, Hierapolis, and Laodicea were overturned by an earthquake. Laodicea was almost immediately rebuilt; whereas there is no historic evidence for the restoration of the other two cities for half a century or more afterwards. Now, the Churches at Colosse and Hierapolis, probably founded by St. Paul, but certainly existing in his time (Col. iv. 13), are not included among the Churches of the Apocalypse; and it is probable that one consequence of the earthquake might be that they had either become extinct for a time, or of less importance. Certain it is that the Apocalypse was by divine command (i. 11) to be sent to "the seven Churches" by name, and the definite article seems to imply that those seven were either the only, or at least the chief, Churches then existing in the province. Perhaps, neither of these points is more than probable; but there is no doubt that the work of God's providence and his word of revelation are both most marvellous.

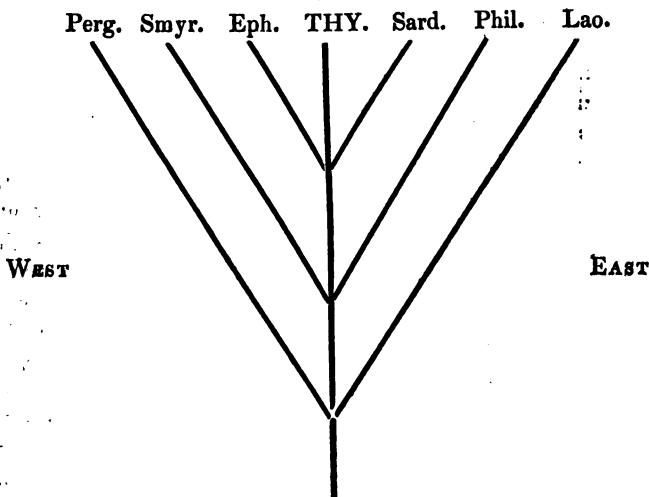
I have before remarked on the exact use of the terms *angels* and

seven Churches (i. 20), without the definite article ; by which omission they become applicable to seven angels and seven Churches in general. Now, we have reason to believe that seven Churches in general *may* symbolize the holy Catholic Church : for first, according to our Lord's own explanation of the mystery, the seven lamp branches signify seven Churches ; and hence it follows that the seven-branched lamp of the tabernacle signified one sevenfold or complete Church. If, then, it could be made out that the seven lamp branches of the Apocalypse, bearing each a single lamp (for there are only seven stars or lights), are not only an *allusion*, which nobody denies, but also a *substitution* for the lamp of the tabernacle, only taken as it were to pieces—then it would follow that the seven separate lamp branches might also signify a Church, really though not visibly, one and complete, the holy Catholic Church. Mr. Elliott, at least, would not object to this, who says himself—"It would seem from the scriptural account that the seven branches of the Jewish temple lamps once were *removable* from the central chandelier, perhaps to typify how under a future dispensation (*viz.*, the Gentile) the Church would lose the form of *visible unity* that it had possessed under the Jewish, and be scattered in its different branches over the world." (Hor. Apoc. i. 73, note.) I hope to show, by means of the seven epistles themselves, that the symbol of the seven lamp branches are intended as an *actual substitution* for the lamp of the tabernacle ; consequently that they may symbolize not only the seven Churches in Asia, but also the holy Catholic Church : and at the same time, as I go along, I hope also, to show that the same seven epistles which describe the character and condition of the *former* do also describe them as typical of the *latter*.

"The *symbolic scene* of this vision (I quote the "Hor. Apoc." i. 73, 75,) appears to have been a chamber like that of the holy place in the Jewish temple ; with not indeed a sevenfold lampsconce, but seven separate lamps lighted and burning in it." "This holy place and its candlesticks seem to represent the state of the Churches, not as seen by the eye of man, but by the eyes of Him that seeth in secret ; just as the *holy place* of the Jewish temple was only accessible to the priest, while the *altar-court* was the scene of what was publicly visible in the worship." All this appears to be perfectly correct ; and, accordingly, the seven epistles relate not so much to the external circumstances as to the spiritual condition of the seven Churches, whether of Asia, or of the holy Catholic Church.

But the symbolic scenery is a subject which it is necessary I should consider more in detail. The tabernacle, and afterwards the temple, was rectangular, and built, as to its length, like our churches, in the direction of east and west; but with this difference, that the innermost part of our churches, the chancel, is situated to the east, but the innermost part of the tabernacle, the most holy place, was situated to the west. The golden lamp of the tabernacle is particularly described in the Pentateuch, where a special charge to Moses is recorded: "And look that thou make them after their pattern, which was shewed in the mount" (Exodus xxv., 31-40). This charge had been given before with reference to the sanctuary in general (verse 9, Heb. viii. 5), and was now repeated with special reference to the golden lamp and its accompaniments. According to the description of it, this lamp seems to have been so ornamented as to imitate an almond tree (like Aaron's priestly rod and the emblem of vigilance), with an upright stem and six bending branches, three on either side of the middle stem; and these branches were *coupled in pairs* by a nut of an almond flower, under each pair at the stem. As to its position in the tabernacle, it was set in the holy place, between the two veils, opposite to the table of shewbread, and *near the south wall* (Exodus xxvi., 35). According to Josephus, who, as a priest, must have known the fact in his day, the lamp was so placed *obliquely*. "It terminated in seven heads in one row, all standing parallel to one another; and these branches carried seven lamps, one by one, in imitation of the number of the planets. The lamps looked (or faced) to the east and to the south, the candlestick being situated *obliquely*" (Josh. Ant. iii. 6)—that is, the row of lamps fronted, as to their broadside, obliquely on one side toward the eastern or outer veil, and on the other side toward the southern wall, near which it was placed. Supposing this, imagine then the high priest to come forth from the western or inner veil: from that direction his natural course to the middle stem of the lamp would be to go on that side of the row of lights which fronted obliquely toward the southern wall. If now he grasped that stem with his right hand (standing, of course, with his back to the southern wall), he would have three branches on his left hand ranging obliquely to the north-west, and three branches on his right hand ranging obliquely to the south-east. Now, in the first place this is precisely the attitude of our Lord in the vision (i. 16). "The forerunner who hath entered for us within the veil," but who is here represented as having come forth into our outer sanctuary.

But next, if you examine carefully a *good* map of proconsular Asia, and observe the *longitude of Thyatira*, you will find the actual sites of *Ephesus, Smyrna, and Pergamos*, receding from that longitude toward the west, precisely in the order above written, which is the order of the first three epistles; and, in like manner, you will find the actual sites of *Sardis, Philadelphia, and Laodicea*, receding from the same longitude toward the east, precisely also in the order as before of the last three epistles. Moreover, the two extreme cities, Pergamos and Laodicea, are situated directly north-west and south-east of Thyatira: so that, imagine seven beacon-fires over these cities to be elevated and expanded into stars in the sidereal heavens, and they would appear to a spectator on earth as a constellation of seven stars in a row, ranging obliquely north-west and south-east, as Josephus has described the lamp. Now, for an experiment, let us reconstruct the lamp of the tabernacle, by arranging the seven lamp branches according to the sites of the seven Churches, and see whether the seven epistles can, by any means, be *coupled in pairs*, as they ought to be, if the seven lamp branches be substituted for the lamp of the tabernacle. This would be the figure:—



Before, however, proceeding to this experiment, a word or two, by the way, of the Apocalyptic Chronology, so far as it seems to be slightly intimated even in this vision. Our Lord in this vision appears as a Son of Man, and in the vestment of a high priest. Part of this description is a reference to Daniel vii. 9, and part of it to

Daniel x. 5-6. In the vision of the Apocalypse He is girt about the breasts, and in the vision of Daniel about the loins, but there is no real difference; the high priest had two girdles, one for his undercoat girt about the loins; another, the curious girdle of the ephod, went *twice about the body*, and hung down from the breast to the feet. This last circumstance was most imposing to the eye in the vision of St. John, and "righteousness is the girdle of his loins" (see Mede 908; Jos. Ant. iii. 7; and Levit. viii. 7). But, now, both those visions of Daniel foretell what shall come to pass in the latter days; or, if you will, *during the succession of days*, but still successive even until the time "when the saints shall possess the kingdom" (Dan. vii. 22; x. 14). Does the reference of the Apocalypse to such visions intimate nothing whatever concerning its own chronology in this vision?

Sir Isaac Newton had another theory, for he was a periodist; and yet, in his sagacity, he has certain remarks which countenance the idea above suggested. "The temple (says he) is the scene of these visions, and the visions in the temple relate to the feasts of the seventh month. For the feasts of the Jews were typical of things to come: the passover related to the first coming of Christ; therefore, *His first coming being over before this prophecy was given, the feasts of the seventh month only are here alluded to.* On the first day of that month, in the morning, the high priest dressed the lamps; and, in allusion hereunto, this prophecy begins with a vision of one like the Son of Man in the high priest's habit, appearing as it were in the midst of the seven golden candlesticks, or over against the midst of them, dressing the lamps, which appeared like a rod of seven stars in his right hand; and this dressing was performed by the sending of seven epistles to the angels or bishops of the seven Churches. These epistles contain admonitions against the approaching apostasy, and, therefore, relate to the times when the apostasy began to work strongly and before it prevailed. It began to work in the apostle's days, and was to continue working till the man of sin should be revealed" (Obs. on Apoc. 4q. 255). Combine these hints: the feasts of the seventh month relate to the second coming of Christ, and the vision opens on the first morning of that month. The high priest of that vision is a reference to two visions of Daniel which relate to that second coming; at which time the grand apostasy will terminate with the perdition of the man of sin.

SECTION II.

THE SEVEN EPISTLES.

WHETHER the seven epistles be or be not descriptive of the character and destinies of the holy Catholic Church may depend on the previous question—Whether the seven lamp branches are to be considered as *substituted* for the lamp of the tabernacle taken, as it were, to pieces? The latter must be granted to signify a Church visibly one and complete; and if the seven lamp branches are to be considered as substituted for that, then it would follow that they symbolize a Church really, though not visibly, one and complete—the holy Catholic Church. That they are so substituted I endeavour to prove by showing that the seven epistles addressed severally to the angel of each Church, symbolized by each lamp branch, bear a relation to one another, correspondent to that which existed between the several branches of the lamp in the tabernacle—namely, that they are *coupled in pairs*.

But first we must observe the division of these seven epistles into two classes—a division which is peculiar to them; for all the other more obvious septenaries in the Apocalypse are also divided into two classes, the first of which, however, consists of *four*, and the other of *three*: but the seven epistles are divided into two classes, the first of which consists of *three* and the other of *four*. Thus the numbers, four and three, the usual order, become in the epistles three and four in a reverse order.

Thus, in *the seven seals*, first there is a class of *four*; the opening of each being announced by the voice of each of the four living creatures, saying, “Come and see,” or “Come;” and then each exhibits a horse and its rider. The last *three* seals have neither of these circumstances, and by the omission of them the three are sorted into a second class by themselves. So in *the seven trumpets*, first, there is a class of *four*—the land, the sea, the rivers, and the firmament of a symbolic world. The last *three* trumpets are distinguished as three woes, and thus they also are sorted into a second class by themselves. Lastly, in *the seven vials*, first, there is a class of *four*; the same symbolic world as before—the land, the sea, the rivers, and the firmament: the last *three* vials form a second class also as before in the trumpets; for the fifth trumpet and vial are both characterised by *darkness*, the sixth trumpet and vial by the

Euphrates, and the seventh trumpet and vial by an *earthquake and great hail*. In all these septenaries the class of four *precedes* the class of three.

But in the seven epistles this order is reversed, and the class of three precedes the class of four. This classification is effected by changing the form in the *conclusions* of the several epistles; which conclusions have all indeed one general character in substance—they convey a promise to the individual victor in the great fight of faith, but in form they are varied. The first *three* epistles conclude thus—“*He that hath an ear, let him hear what the Spirit saith to the Churches; TO HIM THAT OVERCOMETH*”—then follows the promise. Here the attention is first arrested in the beginning, and then the promise is given. But in the last *four* epistles the promise is first given, and then you are required to give attention. They conclude thus—“*TO HIM THAT OVERCOMETH*”—then follows the promise, and at the end of all it is said, “*He that hath an ear, let him hear what the Spirit saith unto the Churches.*” And thus the seven epistles are divided, first into a class of three, and secondly into another of four.

What may be the signification intended by the classification always into four and three, or the reverse, is a question which could only be answered properly by entering into particulars; but, in a general way, it may be remarked that the number *seven* is a numerical symbol in the Scriptures for *perfection*, and originally used with respect to duration, signifying perfect time; and the number *four* is another such symbol for *universality*, generally used with respect to extension, and specifically in this prophecy for its own symbolic world and its secular affairs; for secular affairs are the character of all the quaternions of the Apocalypse, not excepting even the last four epistles, which have a *mixture* of that character in them more than is to be found in the first three epistles. As to the reverse order of these numbers in the seven epistles there was a particular intention in that, which will come out in the course of the present discussion.

Looking back, then, to the figure of the lamp of the tabernacle, reconstructed as in page 17, I must now endeavour to show that the seven epistles may be *coupled in pairs* correspondently—namely, that the epistles to Ephesus and Sardis pair off together—that those to Smyrna and Philadelphia are another pair—that those to Pergamos and Laodicea are yet a third pair—and, lastly, that the epistle to Thyatira, the central piece of all the seven, is peculiar

and distinct from all these pairs, and yet connected with them. We must begin with the first pair, the epistles to Ephesus and Sardis, whose sites were nearest of all to *the longitude of Thyatira*—Ephesus to the west and Sardis to the east.

SECTION III.

THE EPISTLES TO EPHESUS AND SARDIS.

It might suffice for the purpose of showing that six of the seven epistles, and thence that the Churches to which they are addressed, constitute three distinct pairs, merely to *compare* them together; but for the sake of compression I shall do more: in each case I shall examine—first, the Comparison; secondly, the Connexion between each pair and the other visions of the Apocalypse; and, thirdly, the Counsel of the Lord.

I. THE COMPARISON.

The Address.

(1). *Ephesus*.—"These things saith He that graspeth the seven stars in his right hand; who walketh about among the seven lamp branches of gold" (ii. 2).

(2). *Sardis*.—"These things saith He that hath the seven spirits of God, and the seven stars" (iii. 1).

Each address includes two particulars:—First, in each are *the seven stars*, an obvious identity. Secondly, in one we have, He *who walketh about among the seven lamp branches*; and in the other, *the seven Spirits of God*; and I have to show the correspondence between these. The seven Spirits of God are four times mentioned in the Apocalypse, and never as separated but always as united (i. 4; iv. 5; iii. 1; v. 6). In the two former passages they are said to be before the throne: in the two latter they stand in connexion with the Lamb. The seven *horns* of the Lamb are His seven Churches—His kingdom on earth: in them is His strength, and He has to each an eye. But now, in the last passage (v. 6), those eyes are said to be "the seven Spirits of God *sent forth into all the world*." Grant only for a moment, and for the sake of argument in this first instance, that *the seven lamp branches*, and *the seven Churches in Asia*, may

possibly, the one symbolize, and the other typify, the holy Catholic Church; and it will follow immediately that when it is said of our Lord in one place that *he walketh about among the seven lamp branches*—and in the other, that *He hath the seven Spirits of God*, implied by the reference to be those seven *which are sent forth into all the world*—then the signification of these passages is substantially the same.

2. The Argument.

(1). *Ephesus*.—"Remember, therefore, whence thou hast fallen and repent and do thy first works; or else I will come to thee suddenly, and will remove thy lamp branch, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate" (ii. 5, 6).

(2). *Sardis*.—"Remember, therefore, how thou hast received and heard, and keep it and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt in no wise know at what hour I will come on thee. But thou hast a few names in Sardis which have not defiled their garments; and they shall walk about with me in white ones, for they are worthy" (iii. 4, 5).

There are two particulars here which are common to these two epistles; but which are *not paralleled by anything similar* in any of the other epistles—First, a literary resemblance; they are not only to repent, but to *remember and repent*. Secondly, a real resemblance in this, that the admonition is immediately followed by a mitigation of the rebuke given to each—*but this thou hast*; the Lord immediately praising them for what he saw in them praise-worthy.

3. The Conclusion.

(1). *Ephesus*.—"To him that overcometh, I will give him to eat of the tree of life, which is in the paradise of God" (ii. 7).

(2). *Sardis*.—"He that overcometh shall in likewise be clothed in white garments; and I will in nowise blot out his name from the book of life, but I will confess his name before my Father, and before His angels" (iii. 5, 6).

The correspondence here is obvious; *the tree of life* was a tree in the midst of the garden of Eden, endued with the virtue of preserving life (Gen. iv. 22). The victor shall eat of it and live for ever. In other words, in nowise shall his name be blotted out of *the book of life*.

Thus, notwithstanding the different character and condition of

two distinct Churches, there exists in the two epistles addressed to these certain points of resemblance throughout, in the address, the argument, and the conclusion of each. They are companions corresponding like a pair of branches, situated, respectively, to the west and east in the lamp of the tabernacle and coupled at the stem. Do you demur? Turn immediately to *the comparisons* of the next two pairs. Under the next head, I have to show *the connexion* between these two epistles and the subsequent visions of the Apocalypse, and it will appear at the same time that *chronologically* they are connected with the times of the wild beast (xiii.), whatever those times may be.

II. THE CONNEXION.

1. *Ephesus.*

The angel of this Church is praised again and again for his *patience*. Patience implies persecution—great patience implies great persecution. Now, it is of the persecution by the wild beast that it is again and again said with an emphasis—*Here is the patience of the saints* (xiii. 10; xiv. 12).

His next praise is, “Thou hast tried those who call themselves apostles, and are not, and hast found them liars” (ii. 2). Now, in the first place, I do not deny, but rather maintain, that the turn of the phrase here intimates that these false apostles are *emissaries* from the two synagogues of Satan, who call themselves Jews, and are not, but do lie (ii. 9; iii. 9). And of such *emissaries* we read in the times of the wild beast—namely, the “three filthy spirits like frogs; for they are the spirits of demons, *making signs, which go forth* (false apostles) to the kings of the whole world, to muster them to the battle of that great day of the Almighty God” (xvi. 14).

2. *Sardis.*

There are many *contrasts* in the Apocalypse which aid much to the understanding of the prophecy. Therefore, whereas we have seen, in the sister Church of Ephesus, mention is made of those false apostles, it becomes a question whether there be not an implied contrast to those three filthy spirits of demons in what is addressed to the Church of Sardis, that *he* writes to her who hath the seven Spirits of God (sent forth into all the world). But however that may be, certain it is that directly, in connexion with the description of those three filthy spirits of demons, it immediately follows—

"Behold I come as a thief; blessed is he that watcheth and keepeth his garments" (xvi. 15). See now whether the epistle to Sardis be not connected with that passage, and consequently with the times of the wild beast, when you read thus:—"If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt in nowise know at what hour I will come on thee. But thou hast a few names in Sardis which have not defiled their garments" (iii. 3, 4).

Thus, the connexion between these two epistles and the subsequent visions and the times of the wild beast, is real; and there are besides other links which will appear incidentally under the next head. Having shown this connexion, here seems to be the proper place for noticing an objection which might have been started before. It may be objected that the mention of the Nicolaitans in the epistle to Ephesus (ii. 6) assimilates it also to the epistle addressed to Pergamos (ii. 15). Now, if all these epistles are connected with the times of the wild beast, as I shall shew—and if those times be of short duration, as I suppose—it cannot be otherwise but that the enemies of one will be the enemies of all. But for those who may not think with me on that point there is a more direct answer to the objection. There is not so great a similarity between the two Churches as is supposed by the objection; for Ephesus is praised because there the deeds of the Nicolaitans are *hated*; but Pergamos is blamed because there they are *held κρατηντας*—pertinaciously held. The inference from such a distinction in my view is important—namely, that in the times of the wild beast the doctrine of these Nicolaitans will *prevail* more the farther to westward; for both Ephesus and Pergamos are to be reckoned as belonging to the west, but Pergamos lies farthest to the west; though, as we shall see afterwards, still the west Churches have, upon the whole, the advantage in point of character to those on the east. But I have been betrayed into anticipating what follows.

III. THE COUNSEL OF THE LORD.

Under this head the more practical portion of these divine epistles—the instruction, exhortation, and consolation, administered by our Lord Himself—will be felt by every Christian heart of the utmost importance at all times. What will they be in the last times, if my view of them be correct? Yet every one will perceive that it is not of the nature of this brief treatise to amplify on such points.

1. *Ephesus.*

The angel of this Church is thus rebuked and admonished by the Lord—"Nevertheless I have this against thee, that thou hast left *thy first love*. Remember, therefore, whence thou hast fallen and repent, and do *thy first works*; or else I will come to thee suddenly, and remove thy lamp branch out of its place, except thou repent" (ii. 4, 5). The fault was overt, for the proof of his failing love were his deficient works. But I am among those who understand that when the angel of any Church is addressed the whole Church over which he presides is comprehended in that address; and very naturally, so much does the character of any Church depend on that of its angel. The threat to remove a lamp branch out of its place must be, were it executed, a common calamity to them both.

It is generally agreed that an implied reference is intended here to Jeremiah's first opening of his commission to Jerusalem. "Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, *the love of thine espousals*, when thou wentest after me in the wilderness, in a land that was not sown. *Israel* was holiness unto the Lord, and the first fruits of His increase: all that devour Him shall offend: evil shall come upon them, saith the Lord" (Jer. ii. 2, 3). Generally, also, it is thought that the first twelve chapters of Jeremiah were written in the reign of Josiah; and some have thought that they constitute only one continued prophecy, foretelling chiefly the general restoration of *Israel*, as distinguished from the partial restoration of *Judah*, in the last times. With regard, however, solely to the passage above quoted, it may be observed, that Israel had a first and a second remove into the wilderness—first, into the wilderness of the Red Sea: "They took their journey from Succoth, and encamped in Etham, in the edge of the wilderness" (Exod. xiii. 20). And, secondly, across the Red Sea: "So Moses brought Israel from the Red Sea, and they went into the wilderness of Shur" (Exod. xv. 22). The last remove seems to be that which is compared to a flight upon eagles' wings—"Ye have seen *what I did unto the Egyptians*, and how I bare you *on eagles' wings*, and brought you unto myself" (Exod. xix. 4; Deut. xxxii. 11). If they followed Him into a land that was not sown they were, however, fed there with manna from heaven; yet there, after their second remove, did they murmur and left their first love,

Now, the sun-clad woman of chap. xii.—that is, the holy Catholic Church (whose foundation was the ancient Church of Israel)—after the birth of her manly son, first “fled into the wilderness, where she hath a place prepared of God, that they should feed her there one thousand two hundred and sixty days” (xii. 6). Just at the end of that period, as may be inferred from other passages of Scripture, a second time, she not merely flees, but flies into the wilderness. “And there were given to the woman the two wings of the great eagle (referring to Exod. xix. 4), that she might fly into the wilderness, into her place, where she is fed there for a time, and times, and half a time, from the face of the serpent” (xii. 14.) Like the wilderness of the Red Sea and of Shur, this wilderness is substantially the same; and this is marked by the circumstance repeated of *her being fed there, even as Israel was fed in the wilderness*—first, by the unleavened bread furnished by Egypt—so here “where *they* (men) shall feed her there” (xii. 6); and, secondly, was Israel fed by the food from heaven—and so here “where she is fed there”—namely, more marvellously, even by the special providence of God. Thus *the wilderness* is the same; but *the times* are different; and this is marked, not only by the change of the notation of time from one thousand two hundred and sixty days to three and a half times, but also by another change in the language; for at first she fled from before *the great fiery dragon*; but now, since his fall before described, he is denominated simply *the serpent*. Here is then another though a latent connexion between this epistle and the subsequent visions; and latent, perhaps, because strictly those passages just quoted from chap. xii. refer not to the times of the wild beast so much as to the very conjunction of his times to those immediately preceding them.

But, for the application and counsel of the Lord: the sun-clad woman is another symbol, signifying, like the seven lamp branches, the holy Catholic Church; and her manly son (a bold professing body of Christians in bad times) is, in like manner, another symbol, signifying, like two of the seven lamp-branches, the two blameless Churches of Smyrna and Philadelphia, to the west and east (all which is easily capable of sufficient proof): it may be inferred, therefore, that the lamp branch and Church of Ephesus may symbolize some portion of the holy Catholic Church toward the west, who may in those bad times be among the many whose love shall wax cold—even that first love which she might have felt at the beginning of the one thousand two hundred and sixty days, when first

they shall flee into the wilderness: and, if so, what admonition more appropriate than that which follows in this epistle? If she no longer "sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt," fitting it is that the Lord should plead with her there, "like as He pleaded with her fathers in the wilderness of the land of Egypt" (Hos. ii. 14, 15; Ezek. xx. 33-38). This, indeed, admits of no pertinent application now; for it pertains not to the present moment particularly, but in another day it may be another matter.

2. Sardis.

It is particularly observable that the whole tenor of the counsel of the Lord in this epistle is applicable *particularly to the angel* of this Church. He is *rebuked* as having only a name to live: his light is a lamp almost extinguished; his Church a slumbering, fainting, virgin ready to perish; but "the dim-burning flax he shall not quench." He is *admonished* to watch and repent: he is *threatened* that otherwise to his Church he will not come as a bridegroom, and upon himself he will come as a thief. Both these figures our Lord Himself had previously used, and His apostles had repeated them (Matt. xxiv. 43; xxv. 1; Luke xii. 35-40; 1 Thess. v. 2; 2 Peter iii. 10). The figure of the thief may be, in this epistle, an *allusion*, as Lightfoot and others have remarked, to a custom observed under the last temple. The temple was watched by night in three different places by three companies of priests, and in twenty-one other places by twenty-one companies of Levites. At peep of dawn the prefect of the temple stood and knocked at one of the doors where a company of the priests kept watch; thence proceeding on his rounds, whom he found not watching he either branded by burning, or exposed by taking away their garments, *as a thief*. We have already seen that this threat is connected with the coming of our Lord, at "the battle of that great day of the Almighty God" (xvi. 14). By that connexion the threat becomes terrible in proportion to the delinquency of its object.

But the whole of the epistle is made particularly applicable to the angel of this Church by its reference throughout to the visions of Zechariah. Such a reference may be traced from the very beginning of it. "These things saith He that hath *the seven Spirits of God*." But, as we have seen, *the seven eyes of the Lamb* are the seven Spirits of God, *sent forth into all the earth*. Observe how these passages refer us, first, to Zech. iii. 9—"For behold, I am about

to bring my servant, the Branch. For, behold the stone which I have laid before Joshua, upon one stone are *seven eyes*. Behold I am the graver of its engraving, saith Jehovah of Hosts." Next, to Zech. iv. 10—"But rejoice ye and consider that stone, that separated one; in the hand of Zerubbabel are those seven: *the eyes of Jehovah are they, running to and fro through all the land.*" To what end? "That the people may be strong, whose heart is whole towards Him" (2 Chron. xvi. 9). To strengthen the Israel of God in that land—"a land which the Lord careth for, and *His eyes are always upon it*, from the beginning of the year even unto the end of the year" (Deut. xii. 12). Our Lord is the antitypical Zerubbabel, who, by His Holy Spirit, will never fail to confirm and comfort them "whose heart is whole toward Him" *whose garments are undefiled.*

By rule, the promise or threat in the argument of each epistle predicts the condition of the Church to which it is addressed—its condition in *this world*; but in the conclusion of each, the promise (for threat there is none) predicts the reward of the individual victor—his reward in *the world to come*. Now, in this epistle we find two promises—one in the argument addressed to the Church, and another in the conclusion addressed to the individual: *to the Church*—that is, "to the few in Sardis who have not defiled their garments; and they shall walk about with me in white ones, for they are worthy" (iii 4): *to the individual*—"He that overcometh shall in likewise be arrayed in white garments; and I will in nowise blot out his name from the book of life, but I will confess his name before my Father and *before His angels*" (iii. 5). Both these promises refer to two like promises in Zech. iii. 7:—"Thus saith Jehovah of Hosts (to Joshua the high priest after his change of raiment), if in my ways thou wilt walk, and if my charge thou wilt keep, then shalt thou also judge my house and shalt also keep my courts: and I will also give thee walks *among these that are standing by.*" Here are two promises, given on two conditions: the conditions are, first, to walk in the ways of the law in general (against which the family of the high priest had of late offended, Ezra x. 18); and, secondly, to keep the charge assigned to Aaron and his sons. The promises are in a reverse order: if he kept the charge, he should continue to keep the temple courts: and if he walked in the way of the law, Jehovah of Hosts would give him walks (with allusion only to the cloisters of the temple) *among the attendant angels there standing by.* Similar promises are given to the Church and to the individual victor at Sardis—promises both

for this world and the world to come. Moreover, here also we may trace a connexion with the subsequent visions. *In this world* the few of this Church who had *not defiled* their garments shall walk about with the Lord in white ones, among these one hundred and forty and four thousand sealed—"the redeemed from the earth—they who with women were not *defiled*; for they are virgins (no adherents of the harlot of Babylon or her daughters). These are they *who follow the Lamb whithersoever He goeth*; they are *without blemish*" (xiv. 4). *In the world to come* the individual victor may be traced, by his white garments in likewise, among that blessed company, the bride of the Lord; "and to her it was given to be arrayed in *fine linen, bright and clear*: for the fine linen is the righteousness of *saints*." We may trace him farther, even among that royal progress of the Word of God to judgment. "And the armies which are in heaven followed Him upon white horses, clothed in *fine linen, bright and clear*" (xix. 8, 13). "Whosoever shall confess me before men, saith the Lord, him shall the Son of Man confess *before the angels of God*" (Luke xii. 8).

In conclusion, I must take leave to say how entirely I agree with Dr. Stonard, that the whole series of visions in Zech. i.-vi. constitute together a little Apocalypse—so precisely similar are they both in their general character and structure; and to suggest whether that little *ancient* Apocalypse be not the little book *already opened* in the hand of the Mighty Angel (x. 1)—a book which in the very beginning of that last great crisis is to be read, marked, learned, and inwardly digested. For I cannot agree with Dr. Stonard in interpreting those visions of Zechariah of a long series of events already past in the history of the Church; which appears to be an error something like my own former periodistic interpretation of the seven epistles: rather they relate, in their ultimate intention, to the last times immediately before the second advent. As to the vision in Zech. iii. the contest there, St. Jude says, was "concerning the *body of Moses*," or the Mosaic Church; as the *body of Christ* signifies in St. Paul the Christian Church (Jude 9, 23; 1 Cor. x. 1-4; xii. 12, 13); but the whole series of visions relates to "Jerusalem which Jehovah hath chosen." Zechariah and Jeremiah, prophets of Israel, are so referred to in these two epistles that we should be careful to search what interest the natural but spiritual Israel of God may have in those portions of the holy Catholic Church which may be typified by the Churches to whom the epistles are addressed.

SECTION IV.

THE EPISTLES TO SMYRNA AND PHILADELPHIA.

OBSERVING the same order as before let us, first, compare these two epistles to see whether they constitute a pair, like two corresponding branches in the lamp of the tabernacle, situated one to the west, the other to the east; for next to Ephesus and Sardis, Smyrna was situated nearest to the west and Philadelphia nearest to the east of the *longitude of Thyatira*; and, therefore, this enquiry concerns the geography of the Apocalypse: secondly, as to its chronology—let us see whether these two epistles are connected with those subsequent visions in the Apocalypse which relate to the times of the wild beast, whatever those times may be: and, thirdly, let us hear the counsel of the Lord.

I. THE COMPARISON.

The correspondence between the whole of these two epistles is so obvious, even upon the surface, that the most cursory reader cannot fail to observe it, but it is still greater than it appears.

1. *The Address.*

(1). *Smyrna*.—"These things saith the first and the last; who was dead but lived again" (ii. 9).

(2). *Philadelphia*.—"These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and none shall shut, that shutteth and none shall open" (iii. 7).

First, and upon the surface, these two passages are coupled by an *obvious* or an *apparent* reference to one and the same passage preceding—namely, to the words of our Lord Himself in the introductory vision; the epistle to Smyrna obviously referring to some of those words, and the epistle to Philadelphia apparently referring to others:—"Fear not; I am the *first and the last*, and He that *liveth*; and I *was dead*; but behold, I am *alive for ever and ever* (this is obvious): and I hold the *keys* of death and of *hades*" (i. 17. 18); this is less obvious. Our Lord's words plainly refer to Deut. xxxii. 39, 40. It is plain also that He first asserts His *deity* (Comp. Isai. xli. 4; xliii. 10; xliv. 6; xlviii. 12); and next declares His *humanity*, but risen and glorified, and having the full power of life and

of death (Comp. Psalm ix. 13, and Hosea xiii. 14). So also each of these two addresses *begins* with asserting His *deity* (for Philadelphia Comp. Exod. xxxiv. 6; Isai. xl. 25); and *ends* with declaring His *humanity*. To Smyrna, He says—"Who was dead but lived again;" and to Philadelphia, "*He that hath the key of David.*" What I have to show is, that to *hold the key of David* implies both His own resurrection and His power over the resurrection of others—or, which is the same thing, that He hath the keys of death and of hades. But this is already done to our hand by the reference, indicated by the key of David, to the *typical prophecy* in Isai. xxii. 20-22:—"And in that day I will call my *servant, even Eliakim*, the son of Hilkiah: and I will clothe him with thy robe, and with thy baldric will I strengthen him: and thy government will I commit to his hand; and he shall be a father to the inhabitants of Jerusalem and to the house of Judah. And I will lay the key of the house of David upon his shoulder; and he shall open and none shall shut; and he shall shut and none shall open." Our Lord assumes this prophecy to Himself: He is the *antitypical Eliakim*—Eliakim is a proper name signifying *God raises up*; our Lord is "the resurrection and the life," who will open the gates of death and of hades, and bringing all his saints with Him will assume the government on His own shoulder, and sit on the throne of His father David (Isai. ix. 6, 7). On this head the correspondence between these two epistles is full and exquisite.

2. The Argument.

(1). *Smyrna*.—"I know thy tribulation and thy poverty (but thou art rich); and I know the blasphemy of some who say they are Jews and are not, but a synagogue of Satan. Fear not the things which thou art about to suffer. Behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have a tribulation of ten days: be thou faithful until death, and I will give thee the crown of life" (ii. 9, 10).

(2). *Philadelphia*.—"Behold, I will give thee some of the synagogue of Satan, who say they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet, and they shall know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee (safe) from that hour of trial which is about to come upon the whole world, to try them that dwell upon the earth. I will come suddenly: hold fast that which thou hast, that none take thy crown" (iii. 9, 11).

In general these two epistles agree in describing two blameless Churches, and this is their grand peculiarity; for every other epistle has more or less of blame. In particular, the above passages obviously correspond in three respects:—

First, not only their enemies are the same, a *synagogue of Satan*, but both remain unseduced by them: Ephesus and Pergamos had the same enemies, the Nicolaitans; but the one hated, the other held, their doctrines. Not so here—not a syllable of blame.

Secondly, that they should be *tried*, the *hour of trial*, is expressed in both these epistles; not that this trial should be peculiar to these two Churches—the contrary is asserted; the peculiarity is that these two only are warned of it and yet comforted. The same term is used in both epistles—it is the same used to express how our Lord was tried by the devil in the wilderness—the same by which, in the Lord's prayer, we are taught daily to deprecate temptation. It is something distinct from tribulation.

Lastly, the crown, the crown of life and victory, is promised even in the argument (a promise even for this world) in these two epistles only. Nothing can be more obvious than the correspondence between these two epistles, in these three respects.

3. The Conclusion.

(1). *Smyrna*.—"He that overcometh shall in nowise be hurt of the second death" (ii. 11).

(2). *Philadelphia*.—"He that overcometh, I will make him a pillar in the temple of my God, and he shall no more be cast out: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God; and my name, my new one" (iii. 12).

These words sound differently but signify the same. As in the *address*, so in the *conclusion* of these two epistles, the resemblance is less obvious as being less needed, since the resemblance in the *argument* was so very obvious. The promise to Smyrna refers us to the subsequent passage (xx. 6)—"Blessed and holy is he that hath part in the first resurrection: over them *the second death* hath no right; but they shall be *priests* of God and of Christ, and shall *reign* with Him a thousand years." He shall be both priest and king: that also is the promise to the victor of Philadelphia; in the temple of God he shall be a pillar—*i. e.*, a priest, and in the city of God a king—he shall reign *with* Christ; for His "new name" is "King of kings and Lord of lords" (xix. 16).

For the second time, therefore, two more epistles are found to correspond, like two branches west and east of the stem in the lamp of the tabernacle; next, then, for their connexion and chronology.

II. THE CONNEXION.

1. *Smyrna.*

Take the particulars as they follow in their own order:—

(1). *Thy poverty*; the very character of those times when “no man should *buy or sell*, except he that hath the mark—the name of the wild beast, or the number of his name” (xiii. 17).

(2). “And I know the *blasphemy* of some who say they are Jews and are not, but a synagogue of Satan.” Our Lord retaliates on the blasphemers of His Church by denominating them after *Satan*, “that accuser of our brethren, who accuseth them before our God day and night” (xii. 10). This blasphemy also is the character of those times—“And he (the wild beast) opened his mouth in *blasphemies* against God to *blaspheme* His name, and His tabernacle, *even those who sojourn in heaven*” (xiii. 6). I am content to adopt Mr. Elliott’s exposition of this passage—namely, that “the parties here described as *those who sojourn in heaven* are those who were, even during their earthly sojourning, temples of God (1 Cor. iii. 16); but in heart and spirit dwelling above, as having there their home and citizenship” (Phil. iii. 20; Hor. Apoc. iii. 156). I have, indeed, a particular reason from other passages in the Apocalypse for thinking that a more specific sense ought to be assigned to this peculiar expression, for it is very peculiar—“those who sojourn in heaven.” Meanwhile, Mr. Elliott’s exposition suffices for my present purpose, which is merely to connect the epistle to Smyrna with the times of the wild beast, whatever those times may be. Neither do I deny that the blasphemy of the Papacy was similar to that described in the passage before us (xiii. 6) (all blasphemers blaspheme alike): what I think was here *intended to be foretold* is the blasphemy of another blasphemer who is yet to come.

(3). “Behold *the devil* is about to cast some of you into prison that ye may be *tried*.” Here are three particulars.

That *the devil* is the origin of all the persecution in the times of the wild beast nobody can dispute. It is because of the devil’s patronage that the wild beast is said to “ascend out of the *abyss*” (xi. 7; xvii. 8). It is the devil who goes off to make war against

the woman's seed that shall be left (xii. 9, 17)—namely, because he gives the wild beast his power, and his throne, and great authority; “whereupon it was given him (the wild beast) to make war with the saints and to overcome them” (xiii. 2, 7). Out of the mouth of the devil, for one, issue those filthy spirits like frogs; for they are the spirits of demons (xvi. 14).

As to the *prison*:—“He that is for captivity, into captivity shall he go” (xiii. 10). This is a threat of retaliation upon the wild beast. Whether captivity involve also a prison let others judge—I do not press the point.

As to the *trial*, “that *hour of trial* which is about to come upon the whole earth, to try them that dwell on the earth” (iii. 10). See whether that trial do not connect with the times of the *false prophet*, the precursor of the wild beast; “who deceiveth those who dwell on the earth through those signs which were given him to make (which he was permitted to manufacture) before the wild beast; saying to those who dwell on the earth—Make an image for the wild beast” (xiii. 14).

(4). “And ye shall have a *tribulation* of ten days”—a tribulation or persecution, on account of a particular *trial*, which things are not to be confounded together. The tribulation shall be *short*, “of ten days” (as that phrase frequently signifies, Gen. xxiv. 55; Dan. i. 12), but it shall be *great*; for it is “that great tribulation” spoken of in the vision (vii. 14)—a vision which has had, I concede and maintain it, an inchoate fulfilment long ago, but a very imperfect one; the final and complete fulfilment belongs to the times of the wild beast, the last times (Dan. xii. 1; Matt. xxiv. 21).

Thus the connexion between the epistle to Smyrna and the times of the wild beast is plain enough: what those times may be admits of controversy, but the connexion itself appears to admit of none whatever.

2. Philadelphia.

Two points of great interest occur in this epistle—Firstly, the open door; and, secondly, the homage promised to this Church, and by implication to the sister Church of Smyrna also.

(1). *The Open Door*.—“Behold I have set before thee an open door, and none is able to shut that.” Here the question is not—what this expression may signify elsewhere in the literal language of Scripture but what in the symbolic language of the Apocalypse? To enquire into this:—The next time when this expression

occurs is in the beginning of the next vision. "After these things I saw, and behold, a door opened in heaven! And the first voice (which I heard as of a trumpet speaking aloud to me) said—Come up hither, and I will shew thee things which must come to pass hereafter. Immediately I was in the Spirit; and behold a throne was set in heaven" (iv. 1, 2)—that is, he was, in vision, immediately rapt up into heaven, entering therein by the open door (alluding only to the great door of the temple at Jerusalem—this is the Jerusalem *literally* above), and there he beheld that temple in heaven which he forthwith describes. It is plain that he conceived himself to have entered into heaven above; for he hears a command to come forward and see the opened seals of that book which was in the right hand of Him who sat enthroned in heaven. Besides, it is undeniable, for he conceived that one of the twenty-four elders, stationed in heaven, conversed with him there (vi. 1; vii. 13). It is plain, also, that he conceived himself still as remaining in heaven, until he had seen the beginning of the second woe or the woe of the sixth trumpet; for he gives us no notice of the contrary. But after that he does give us such notice. For after that—first, he saw "another mighty angel *descending* from heaven, arrayed in a cloud" (x. 1): that alone, however, is not conclusive. But, secondly, he "*heard a voice from heaven*, saying—'Seal up those things which the seven thunders spake aloud, and write them not'" (x. 4). Now this expression, "*I heard a voice from heaven*," implies that he conceived himself to be again on earth (Comp. xiv. 13; xviii. 4). Besides, this also is undeniable; for, thirdly, the voice which St. John heard from heaven, he heard again speaking aloud to him, and saying—"Go take the book which is open in the hand of the angel who standeth upon the sea and upon the earth. And he went up to him;" which necessarily implies that he conceived himself to be now again on earth. But when he conceived himself to have thus again descended to the earth, he must also have conceived that the door in heaven had closed again at some period after his descent; because afterwards, at the blast of the seventh trumpet, he saw in vision, and (*again*) "the sanctuary of God was opened in heaven, and there was seen the ark of His covenant" (the rainbow-throne). This is said last, but it is presumed before, at the instant of the trumpet's sounding, when he saw, immediately, the worship of the twenty-four elders—namely, at a distance, in heaven above (xi. 15-19). When I say he must have conceived that the door in heaven had closed again, at *some*

period after his descent, I mean, however, to enquire at *what period*, which will conduct us back again to the open door set before the angel of Philadelphia.

The two witnesses "have *authority to shut heaven*, that no rain (no copious dew of God's blessing) fall in the days of *their prophecy*" (xi. 6). The beginning of their prophecy: was not *that* the period at which the door of heaven was shut? It follows immediately—"And they have *authority over the waters* to turn them to blood, and to smite the earth with *every plague*, as often as ever they wish" (xi. 6). Was not that the period at which the door of heaven was opened *again*? Yes: for "the sanctuary of the tabernacle of the testimony in heaven was *opened* (when) those seven angels who held *the seven plagues* came forth out of the sanctuary" (xvi. 5, 6). Everybody recognizes that this last passage is one of those links of reference which in the progress of the prophecy connect certain parts of it which belong to the same period of time; and this passage connects with xi. 19, which, as we have just seen, shewed the door of heaven opened *again*, at the blast of the seventh trumpet. Now, observe, that the *very first* of those angels who held the seven plagues poured out his cup (of indignation) upon the earth; and it became a noisome and grievous boil upon *the men who had the mark of the wild beast* (xvi. 2). At length the *seventh angel* poured out his cup upon the air; and "there was a *great earthquake*, such as was not since there was a man upon the earth, such an earthquake, so great" (xvi. 17, 18). I am prepared to prove, however some for the present may gainsay (for there is a second sense of the sixth seal, and indeed of all the seals), that this is the self-same earthquake which elsewhere also is called *the great earthquake* (vi. 12; xi. 13). Now, in that same hour the two witnesses "*ascended up into heaven in the cloud* (the cloud in which the mighty angel was arrayed) (x. 1; xi. 12), entering also into heaven (xii. 5) by that door which they *had authority both to shut*, throughout their *prophecy* from beginning to end of it—namely, for one thousand two hundred and sixty days (xi. 3), and also *to open*, for the effusion of the seven last plagues, at the first blast of the seventh trumpet; which blast coincides with the *beginning* of the forty-two months of the Gentiles (xi. 2); and also with the *beginning* of that war which the wild beast shall ascend out of the abyss to wage with them: he shall overcome them, and shall slay them even; but they shall rise and ascend and enter heaven by the same open door maugre the wild beast. I am aware of the objections

which may be made to this exposition of the two witnesses, arising out of the circumstance that their whole history *seems* to fall under the sixth trumpet; but that is a difficulty which, if this were the place for it, might with ease be solved.

But who are these two witnesses?—"These are the two olive trees and the two lamp branches that stand before the Lord of the earth." This refers us to the vision in Zech. iv. ; in which, as Dr. Stonard has shown, the *lampsconce* of Zechariah was unlike that of the tabernacle; for it was, as it were, two *lampsconces* combined into one; "and its seven lamps upon it, seven and seven." Our two lamp branches are two Churches (i. 20). But what two? Two of the seven; and which of all the seven, if not the two blameless Churches of Smyrna and Philadelphia? These are they who "ascended up into heaven in the cloud," and who entered it, as it is implied, by *that open door which was set before the Church of Philadelphia*. To that Church he wrote also, "I will come suddenly:" words repeatedly restricted to the personal coming of our Lord (xxii. 7, 12, 20). That coming, it is acknowledged puts an end to the career of the wild beast.

(2). *The Homage*.—The two olive trees in the vision of Zechariah were symbols, though the single eye of the prophet himself discerned it not, of himself and of his fellow-prophet Haggai. But in the vision of the two witnesses they are symbols of the two angels of Smyrna and Philadelphia, under the character of those two prophets who appeared with our Lord on the holy mount, Moses and Elias. These two witnesses "have authority to shut heaven, that no rain fall in the days of their prophecy, to call down fire also at the last: in this, one of them is like Elijah: they have also "authority to smite the earth with every plague: in this, the other is like Moses, whose rod inflicted the plagues on Egypt. Great homage was paid both to Moses and Elijah:—"All these thy servants, said Moses to Pharaoh, shall come unto me, and bow down themselves unto me, saying, Get thee out." And so they did (Exod. xi. 8; xii. 31, 33). Again: "the third captain of fifty went up, and came and bowed on his knees before Elijah, and besought him" (2 Kings i. 13). The two witnesses also shall receive similar homage from their adversaries. But first, "some of the people, and tribes, and tongues, and nations shall look on their dead bodies" (βλέψουσιν). But "after the three days and a half, a spirit of life from their God entered into them, and they stood upon their feet; and great fear fell on those who gazed on them (θεωρῶντας); and

they ascended up into heaven in a cloud, and *their enemies gazed on them* (ἐθεώρησαν), and the remnant were affrighted and gave glory to the *God of heaven*" (xi. 9, 13)—not now called as before "*the Lord of the earth*," before whom the two witnesses stood while themselves were on earth; but now "*the God of heaven*," before whom they now stand in heaven. This homage is promised to Philadelphia:—"Behold I will make them come and worship before thy feet, and they shall know that I have loved thee." The same promise, by implication, is given to Smyrna; because the *crown* of life and victory is promised in the *argument* of her epistle—that is, life and victory even on earth. So far as concerns the *two lamp branches*, the two Churches of Smyrna and Philadelphia are the two witnesses. The connexion between these two epistles and the prophecy of the two witnesses is plain, I trust; and the time of the two witnesses synchronizes, in part, with the times of the wild beast—that is, that part of their time which follows their *prophecy*, and is their time of *trial* and of triumph both at once.

III. THE COUNSEL OF THE LORD.

Where no blame is, little counsel is required; nevertheless, a few remarks on either of these epistles.

1. *Smyrna.*

Every word in this epistle tends to consolation. He Himself who dictates it "was dead, but He lived again;" He can, therefore, sympathize. He is "the first and the last;" He is able, therefore, to revivify them. However great the tribulation, it shall be short: only for "ten days." Death is not mentioned until it is coupled with a promise of "the crown of life."

When it is said, "I know thy poverty," with reference, as I understand it, to the tribulation and literal destitution of the Church in her last great trial, may it not be thought that our Lord's own parable of the sheep and the goats, the great lesson of alms deeds, was intended to have a special application to that same trial? The parable was spoken in connection with His *second* advent, and refers, surely, to the judgment of that advent, without excluding, however, the judgment before the great white throne.

When it is promised that the individual victor "shall in no wise be hurt of the second death," with what *tenderness* does he intimate the appropriate motive to faithfulness in times of fear and violence! As a contrast, with what *terror* does the voice of the third angel denounce the judgment of the second death to the adherents of the

wild beast (xiv. 9-11). There is a middle style: "Fear not them which kill the body, and are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell" (Matt. x. 28). "And some (shall awake) to shame and everlasting contempt" (Dan. xii. 1-2).

2. Philadelphia.

"An open door," and Philadelphia is not one of those foolish virgins who come too late, "and the door was shut" (Matt. xxiv. 10). But when it is promised, "I also will keep thee from that hour of *trial*," let not Philadelphia mistake this for a promise that she shall be kept altogether scathless from "the great *tribulation*" (the whole epistle implies the contrary). These, though contemporary, yet are distinct things. The *trial* signifies the temptation to worship the wild beast's image in order to escape the *tribulation* of his persecution. By our Lord's divine grace He will keep her from yielding to that trial; not from partaking of the tribulation. Does our Lord Himself *seem* for a moment to yield? "Father, save me from this hour." But He yields not: "Father, glorify thy name." And He endured the cross (John xii. 27). The disciple shall be as his Master.

The adversaries of Philadelphia are "a synagogue of Satan;" her victor shall be "a pillar in the temple of God." The two pillars in the temple of Solomon (foundation and strength) were broken in pieces, and the brass of them was transported to Babylon, but they were to be restored (Jer. xxvii. 22). Perhaps, however (for the question is rather intricate), the vessels only of the temple were to be restored: but the two witnesses *cast out* a corpse from the altar-court, into "the broad place of that great city which spiritually is called Sodom and Egypt" (xi. 1, 8)—these two pillars shall certainly be restored and covered with honours. They are *eminently* members of Christ, children of God, and inheritors of the kingdom of heaven.

In conclusion I must, for the second time, draw the reader's attention, by a gentle compulsion, to the possible interest which the natural but spiritual Israel of God may have in these two epistles also.

And, first, the whole epistle to Philadelphia is coloured with the style of those passages of Isaiah which foretell the future homage which shall be paid to the new Jerusalem (Isai. xlv. 14, 23; xlix. 23; l. 14). Judah shall be her head; "Judah, thou art he whom thy

brethren shall praise: *thy father's children shall bow down before thee*" (Gen. xlix. 8). On the other hand, when we read of "a synagogue of Satan, who call themselves *Jews* and are not, but do lie," let it not be too hastily concluded that literal Jews are not at all contemplated there; for, first, with regard to *the historic sense*, some I know think it clear that there could have been but little trial to Christians at the date of the Apocalypse from literal Jews, fallen as Jerusalem then was and the nation dispersed; but we know that at that very date, and even because of that very dispersion, those literal Jews were numerous in all the cities of proconsular Asia, and especially in the port of Smyrna; where, at least as we are certified by the ancient epistle of the Church there, narrating the martyrdom of Polycarp, their bishop, and perpetrated there, the rage and activity of the literal Jews were very conspicuous (see Witsius de Sens. Epist. Apoc. § 75). And, for *the prophetic sense*, one thing is plain that if the typical prophecy to which we are referred by the epistle to Philadelphia holds and shall run, as they say, on all fours, then there must arise some antitypical Shebna, some false governor of the house of David, some Hebrew who, like Shebna, shall not come to his sepulchre, but shall be "cast out of his grave like an abominable branch" (Compare Isai. xiv. 19; xxii. 15-19). And the antitypical, the true Eliakim, shall succeed: "Behold, I am about to bring in *my servant the Branch*" ("*my servant Eliakim*"). "Behold, the man, the Branch is His name, and from His own root shall He branch forth; and He shall build the temple of Jehovah, even He shall build the temple of Jehovah" (Zech. iii 9; vi. 12).

Next, with regard to the city of Jerusalem. Above I have given a version of chap. xi. 8, in substance the same as that of our English version, which is—"and their bodies shall be in the street of the great city." But the vulgar text adopted also in the editions of Griesbach and Scholz—viz.: ἐπὶ τῆς πλατείας πόλεως τῆς μεγάλης. This should rather be translated, "Upon that broad city, that great one;" like a similar construction in John vii. 37—"In that last, that great day of the feast." It would then correspond, not exactly indeed but nearly, with that description of Jerusalem in Neh. vii. 4, of which the Septuagint version is—καὶ ἡ πόλις πλατεῖα καὶ μεγάλη. I have chosen, however, to adopt the English version, especially because the last critical edition of the Apocalypse which I have seen (Mr. Tregelle's) has inserted another article before πόλεως. There are two of the three most ancient manuscripts of the Apocalypse for that insertion, and they decided him according to the

principle upon which his text was formed : but his principle is a questionable one. The principle of Bentley, *adopted with caution*—namely, with a cautious examination of the context, seems to be the true one. Bentley, after having remarked that the oldest and best manuscript copy of Terence, then in the Vatican, had hundreds of errors, most of which might be mended out of other exemplars that are otherwise more recent and of inferior value ; he adds, “*the real text of the sacred writers does not now lie in any single manuscript or edition, but is dispersed in them all.*” And again, “*the very words of the writers must not be risked upon the credit of any particular manuscripts or edition, but be sought, acknowledged, and challenged wherever they are met with*” (Phil. Lip. 66-69, Orig. ed.) But admit the article, and let the version be, “in the broad place of that great city,” and let the exposition be that great city—namely, which “hath a kingdom over the kings of the earth” (xvii. 18). And farther, let that city be the same “which is spiritually called Sodom and Egypt” (xi. 8). And after all Jerusalem and her territory may well be called the broad place or forum of that city, considering that city as the metropolitan see to which “*the kings of the earth,*” at the time referred to by the vision, still acknowledge allegiance (which is plain from xviii. 9), and considering also that Jerusalem and her territory shall (I speak my own mind) at the same time be the common rendezvous of the nations *openly*, and, as I suspect, of the harlot herself *secretly*. In short, take the reading any way, either with or without the article, and still the next clause may be *explanatory*: “where also their Lord was crucified.” So that after all Jerusalem may be intended there : and if in the prophecy of the two witnesses, then the two lamp branches of Smyrna and Philadelphia have something to do with Jerusalem—the literal city of Jerusalem.

Lastly, as a subject connected with this and brought to my recollection by the contrast between the synagogue and the temple in this epistle, there are those who think that 2 Thess. ii. 1-9 is commonly misunderstood, and I confess myself obliged to add my suffrage to theirs. In that passage Christ and the man of sin are directly and throughout contrasted. Each has his *παρουσία* (v. 1 and 9) ; each has his *αποκάλυψις* (v. 3 and 6). “And now ye know the hindrance, so that He (Christ) might be revealed in His own (proper) time.” That hindrance is the non-appearance as yet of the man of sin, whose presence must precede the revelation of Christ, the original subject of the apostle’s counsel (v. 1). Then

(v. 7, 8)—“For the mystery of iniquity already works, only (*the present hinderer*) till he be taken out of the way.” And then (afterwards *τοτε*), that iniquitous one himself shall be revealed, whom the Lord shall consume, &c. But now, to apply this to Jerusalem, I must add the description of this son of perdition (v. 4)—“who opposeth and exalteth himself above all that is called God or that is worshipped.” This it is acknowledged refers us to Dan. xi. 36. But it follows—“So that he, as God, *sitteth down against the temple of God*, shewing himself that he is God.” Should it not be acknowledged that this equally refers us to Isai. xiv. 13, 14? The mystical King of Babylon boasts—“I will ascend the heavens; above the stars of God I will exalt my throne: and I will sit upon the mount of the Divine Presence, on the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High” (Comp. Dan. xi. 45). The sides of the north in any siege of Jerusalem is the vulnerable point; but there is no mention in the prophet of any *material temple* at Jerusalem; which temple indeed was anciently situated on the east side of the city. Neither does the temple in 2 Thess. ii. signify a material temple; for, as Bochart accurately remarked, with the apostles, after the death of Christ, the material temple was *τὸ ἱερόν*; and *τὸ ναόν* was always used by them figuratively for the Church of Christ (1 Cor. vi. 19; 2 Cor. vi. 16; Eph. ii. 21; 2 Thess. ii. 4). The meaning of 2 Thess. ii. 4 seems to be this—that the man of sin, usurping the authority of Deity, will *besiege that spiritual temple of God*; which may more emphatically then be called the temple of God, because it shall at that time have a conspicuous “station on the mount of the Divine Presence” (Comp. iii. 12; xi. 1; xiv. 1). Sed quisque suo sensu abundat.

SECTION V.

THE EPISTLES TO PERGAMOS AND LAODICEA.

EPHESUS had lost her first love, but *Sardis* had only a name to live; this was our first pair. *Smyrna* and *Philadelphia* are both blameless; yet the latter had only “a small force” or Church. *Pergamos* for the greater part are sound in the faith, but in

Laodicea such are much the smaller number. Thus the advantage in point of character is on the side of these three, *Ephesus*, *Smyrna*, and *Pergamos*; which three are to the west of the longitude of *Thyatira*. Let us proceed as before.

I. THE COMPARISON.

Four epistles having been paired off, slighter marks of similitude may suffice to establish the correspondence between the only two which remain to be compared, and such marks are not wanting.

1. *The Address.*

(1). *Pergamos*.—"These things saith He that hath the sharp two-edged brand" (ii. 12).

(2). *Laodicea*.—"These things saith the Amen (that faithful and true witness), the Prince of the creation of God" (iii. 14).

Compare both these passages with Isai. lv. 4:—"Behold I have given Him for a *witness* to the peoples; a *Leader* and a *Lawgiver* to the nations." Hitherto the several addresses in those epistles we have examined spoke only of favour to His people; these agree in boding displeasure to His and their enemies; but more particularly these two passages agree in their signification.

To *Pergamos* He speaks of "the sharp two-edged brand"—namely, which "proceeded out of His mouth" (i. 16). As it follows in this same epistle—"And I will war against them with the brand of my mouth" (ii. 16). It symbolizes the truth of His threats against the enemies of His Church (Comp. Isai. xi. 4; xlix. 2, 26; lxvi. 16; Hos. vi. 5; Heb. iv. 12).

To *Laodicea* He speaks to the same effect—First, by saying He is the *Amen*—a Hebrew term which is interpreted, "*that faithful and true witness*:" and, secondly, by calling Himself "*the Prince of the creation of God*." This is the correct version. 'Αρχὴ applied to a person in the Septuagint mostly signifies a chief or prince. In the New Testament it frequently has the same signification in the plural, and, in addition to this place, once more in the singular (Col. i. 18). And hence the propriety of making the *Prince* promise to the victor in *Laodicea* that "he shall sit with Him in His throne." The two terms, *Amen* and *Prince*, are found united and interpreted in the introduction to the whole *Apocalypse* (i. 6). "Jesus Christ, that *faithful witness*, and the *Prince* of the

kings of the earth :” He will prove Himself true to the threat of His mouth by executing it with His hand. Accordingly we find *both these addresses* united in the great vision of the white horse (xix. 11-17). “He is called *faithful and true*; and out of His mouth went forth a sharp brand;” and His name, “*King of kings, and Lord of lords.*” The correspondence therefore is real.

2. The Argument.

(1). *Pergamos*.—“I will wage war against them with the brand of my mouth” (ii. 16).

(2). *Laodicea*.—“I am about to spue thee out of my mouth” (iii. 16).

The mouth mentioned in each is only a verbal correspondence; but there is a real one in this; that (what is common to these two, but a thing not to be found in any of the other epistles) here is in each of these a tremendous threat, without any *expressed* reservation of pardon upon repentance: to the worse part in each of these Churches, and in Laodicea that part is the greater, the threat of destruction or rejection is *absolute*; the event is simply predicted. The case of Thyatira, the only one which approaches, and only approaches to anything like this, is not an exception, because we shall find that, in fact, the *two addresses* of the epistles to Pergamos and Laodicea are *substantially combined in the address* to Thyatira; so that whatever may be the reason for that combination may be a reason also for this degree of similarity: more of this hereafter.

3. The Conclusion.

(1). *Pergamos*.—“To him that overcometh I will give him of the manna which is treasured up; and I will give him a white pebble, and on the pebble a new name, which none knoweth save he that receiveth it” (ii. 17).

(2). *Laodicea*.—“He that overcometh I will give him to sit with me in my throne, even as I also overcame, and sat down with my Father on His throne” (iii. 11).

To show the correspondence between these two passages; Israel was fed in the wilderness forty years with *manna* which could not be stored up by them, for it quickly became corrupt: they depended on heaven for that daily bread. At last a portion of it was, by command, treasured up by Aaron in the ark, and it remained incorruptible (Exod. xvi, 32; Heb. ix, 5). Both the manna

and the ark were types of our Lord (Rom. iii. 25 ; John vi. 32), With that antitypical manna, as it is a dispensation of the Spirit, the woman in the wilderness shall be daily fed ; but, the same considered as it is treasured up, none can partake of until the Lord shall come forth to judgment from the ark or throne within the vail, "for your life is treasured up with Christ in God : when Christ your life shall be manifested then shall ye also be manifested with Him in glory" (Col. iii.)

The white pebble, inscribed with the secret name, is an allusion to the *symbols* of the ancients, first in use among the heathen, and from them adopted by the early Christians. These symbols were either verbal or real, like this white pebble inscribed with secret characters : such a symbol was called a *token* or *tally of hospitality*, because it entitled him who held it to the hospitality of the Church wherever he travelled.

Combine this white pebble with the manna which is treasured up, and the signification is, that the victor should be entitled to partake of the marriage-supper of the Lamb (xix. 9). What is this but to "sit with Him on His throne?"—*for the feast and the throne go together*. "And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke xxii. 29, 30). The correspondence is both exact and beautiful ; and thus we have six of these epistles pairing off like so many branches, west and east, on the lamp of the tabernacle. Let us connect these two epistles also with the subsequent visions which relate to the times of the wild beast.

II. THE CONNEXION.

1. Pergamos.

(1). "I know where thou dwellest, where the *throne* of Satan (*was*)—where Satan *dwelleth*" (v. 13). *The throne* is unconnected with any verb to mark the time ; and at the end of the verse it is not said where Satan *reigns*, but where he *dwells* (κατοικεί). At Ephesus Satan has his *false apostles*—the Nicolaitans : at Smyrna and Philadelphia he has a *synagogue*, yet the two blameless Churches are but thereby tempted ; but, at Pergamos, he had, moreover, a *throne*, and still has his *dwelling* ; and thereby the Church itself is tainted. His *throne* he appears to have had at Pergamos, in the days of Antipas, the martyr ; and after he had assigned over his

throne to the wild beast, there he still has his *dwelling*—namely, in the times of the wild beast (xiii. 2, xvi. 10).

(2.) "And I will wage war with them (the Nicolaitans) with *the brand* of my mouth." This brand must be connected with the times of the wild beast; for by the stroke of it he falls (xix. 21). The time shall then be arrived "to destroy them that destroy the earth" (xi. 18)—to destroy the *destroyers of the people*—namely, the Nicolaitans of this epistle; for that is the signification of that Greek compound term. The earliest fathers acquit Nicolas, the deacon (Acts vi. 5), of having been the author of the sect so called. The soundest opinion on that point seems to be that the sect (whose doctrine, according to Irenæus, was that of the *Judaizing Gnostics*) derived their denomination from the term used in this epistle—a stigma fastened on them by our Lord Himself who hated both their deeds and their doctrine; and that term signified as much as *Balaamites* (whose doctrine they propagated); for Balaam also signified in Hebrew the destruction of the people (xi. 18, xix. 21).

(3.) "I will give him the manna which is *treasured up*"—that is, in the ark. The ark was the mercy seat of God; and the rainbow throne of the Apocalypse (ch. iv.) answers to it: yet, as if on purpose to connect this passage with the times of the wild beast, twice afterwards the throne in heaven is not mentioned, but *the ark* is substituted for it. "And there was seen the *ark* of His covenant in His sanctuary" (xi. 19), "And the sanctuary of the tabernacle of the *testimony* in heaven was opened" (xv. 5). *The testimony*—that is, *the ark* again, so called because the two tables of testimony were therein deposited (Exod. xvi. 34; xxv. 16; xxxviii. 21). Now, both these passages (xi. 19, xv. 5) refer to one and the same time—the first blast of the seventh trumpet—the first effusion of the vials of wrath upon the adherents of the wild beast.

(4.) "A white pebble and a new name written which none knoweth save he who receiveth it." The *white pebble* contrasts with the mark of the wild beast on the right hand (xiii. 16). *The new name written on the token of hospitality* is intended to tally with that "name written which none know but he himself" (who sat on the white horse)—and when? Immediately before "the great banquet of God" (vix. 12, 17). This whole epistle is certainly connected with the times of the wild beast.

2. Laodicea.

(1.) "I will spue thee out of my mouth"—a threat conveyed in the strongest language of the Old Testament, and signifying a dis-

pleasure hot as the eruptions of a volcano, and an ejection violent as when the inhabitants of a land are shaken from it by an earthquake. To such convulsions of nature Laodicea was frequently exposed (Lev. xviii. 25-28). Considering the character of this Church, and the probable cause of its lukewarmness, I am not sure that this strong language was not intended to *contrast* with that filthy vomit of frogs (xvi. 13): certainly that very chapter is referred to in what follows.

(2.) "And white *garments*, that thou mayst be arrayed, and that *the shame* of thy *nakedness* may not appear." This connects with the very crisis of the sixth vial, when the frogs appear: "Behold I come as a thief: blessed is he that watcheth and keepeth his *garments*, lest he walk *naked* and they see his *disgrace*" (xvi. 15). Such are the hints of chronology which I find in these two epistles.

III. THE COUNSEL OF THE LORD.

1. *Pergamos*.

"Thou holdest fast my name (now), and didst not deny my faith (formerly), in those days in which Antipas was my witness, my faithful one, who was slain among you where Satan dwelleth." That some conspicuous martyr who suffered at Pergamos previous to the date of the Apocalypse might be referred to by this passage, taken in its *historic sense*, is highly probable; but it is very questionable whether his proper name was Antipas. The legend of the martyrdom which goes under the name of Antipas is scarcely by any one defended as genuine. We are enquiring after the *prophetic sense*; and it has been questioned by many, and with great reason, whether in all the seven epistles there be one single literal proper name. Balaam and Jezebel are figurative; the Nicolaitans is probably fictitious and significative, like Apollyon (ix. 11). The only exception appears to be the names of the seven cities in which the Churches were located; and even those many learned men who embraced the prophetic sense have conceived were, by the marvellous providence of God over their foundations and denominations, rendered significative; and not significative at random, but, by a fixed rule, each significative of the *external* condition of each Church resident in that city—a condition described, though not so prominently as its *internal* character, in each epistle. But, however, is Antipas to be considered as a proper name, and so as an exception to the rule? In De Dieu's edition of the Syriac version of the Apocalypse the name Antipas is not found, but instead of it

is substituted what was probably intended for an interpretation of it, as if it signified one who was made a *spectacle before all* (1 Col. iv. 9). Should the prophetic sense which I argue for really be made out the question might here arise, whether, in the antitypical Pergamos of the Apocalyptic territory in the north-west, some faithful body of martyrs, about to fall in the half-week before the times of the wild beast, may not be signified by this Antipas.

"But I have *a few things* against thee." The critical editions insert no such extenuation of *their* fault in the epistles to Ephesus and Thyatira (ii. 4, 20). The distinction must have its meaning. Was it admitted here, because of the vehemence of the temptation in so bad a neighbourhood? Is this another among so many instances of the tenderness of our most gracious Lord making all possible allowance for circumstances? "There is forgiveness with thee that thou mayest be feared."

"I will give him of *the manna*, and a *new name*." Is the struggle in this quarter vehement? Proportionate shall be the reward. A *great* reward is promised to Ephesus, "to eat of the tree of life;" to taste immortal joys throughout the great day of the Millennium, and to all eternity: not excluding that an *early* reward is promised here to Pergamos; for it refers to a period which must even *precede* "the great banquet of God" (xix. 11-21).

2. Laodicea.

None of all these epistles is so replete with pathos as that addressed to this lukewarm Church—"I would thou wert cold or hot." The hyperbole of His wish is the example of His own zeal. "I am about to spue thee out of my mouth." How great His disgust, and what a threat! This angel exaggerates his prosperity; the Lord abases him in proportion:—"Thou knowest not that thou art most wretched and miserable." Two words in the original which occur each only once besides in the New Testament, and then used to describe respectively the utmost degree of temporal and spiritual wretchedness and misery, are here combined, and each with an emphatic article prefixed (Rom. vii. 24; 1 Cor. xv. 19). To be wretched to that degree, and yet to be so blind as not to know it, but to presume the contrary, is a misery like lunacy. "I counsel thee that the shame of thy nakedness may not appear;" an implied threat, as we have seen, that He will come as a thief. Yet He relents; He is no thief; He is the bridegroom. "As many as *I love* I rebuke and chasten: behold I stand at the door and

knock." "Open to me my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night" (Cant. v. 2). But as He is the "Prince of the Creation of God," He promises she shall share His throne (xx. 4-6; xxii. 5; John xvii. 22-24).

As to the concern which the natural but spiritual Israel of God may have in these two epistles—first with regard to Pergamos, not to mention that the Nicolaitans there were *Judaizing* Gnostics—the prominent mention of Balaam in that epistle is to be observed: for consider, how repeatedly, and at what distant intervals, that prophet, his wicked counsel, and his discomfiture, are appealed to for the edification of *Israel*. Moses reminded them of it (Deut. xxiii. 3-6): Joshua, also, before his death, and in the name of the Lord (Josh. xxiv. 9, 10): long after, the Lord again by the mouth of Micah (vi. 3-5): the apostle of the circumcision, and in his prophecy, too, of the last times (2 Peter ii. 15, 16): and, query, whether not the Lord Himself, lastly, by this epistle. Balaam fell with the Midianites heaped upon him; and when? What time the *one thousand, select from every tribe*, slew the enemy, divided the spoil, and not one of themselves was found lacking. There is in the Apocalypse a false prophet who falls under similar circumstances (Num. xxxi. 4, 8, 16, 49; Rev. vii. 4-8; xiv. 1; xix. 20).

And with regard to Laodicea—wherever in this prophecy a Hebrew term is used (as in this epistle, *Amen*), it seems to be a rule generally received that the natural Israel of God are probably there concerned. But leaving that—yet this very *Amen* is a reference to "*the God of truth*, who creates new heavens and a new earth: for lo! he creates *Jerusalem* a subject of joy, and her people of gladness" (Isai. lxxv. 16-18). That Jerusalem is the creation of God; and here is "the Prince of the creation of God."

SECTION VI.

THE EPISTLE TO THYATIRA.

It is time to recapitulate. Our main question is, whether the seven Churches in Asia be typical of the holy Catholic Church, and especially during the last times of the wild beast? This is answered in the affirmative; for they are symbolized by seven lamp branches

substituted for the seven branched lamp of the tabernacle which, it must be acknowledged, symbolized a Church one and complete. To prove this *substitution* it has been seen—First, that just as the row of lamps in the tabernacle ranged to the west and east, so also the sites of the seven Churches bore west and east of the *longitude of Thyatira*; and secondly, that the seven epistles *arranged, in succession, according to the sites of those Churches* (beginning with Ephesus, Smyrna, and Pergamos, a *class of three* to the west; proceeding with Thyatira, Sardis, Philadelphia, and Laodicea, a *class of four* to the east), are coupled in pairs, like the corresponding branches, west and east of the tabernacle lamps. Thus far the *substitution* seems to have been made out; and, consequently, that the seven Churches in Asia were typical of the holy Catholic Church. At the same time I have endeavoured to trace the connexion between every epistle and the subsequent visions of the Apocalypse, and to show, as to their chronology, that in each case that connexion conducts us to the times of the wild beast, and in many instances to what in every exposition of the wild beast must be acknowledged to be his last times. Arrived thus far, it is impossible not to entertain a conjecture that such a type as these seven Churches may, by their sites, indicate something concerning the *geography* of the Apocalypse, both with respect to the holy Catholic Church, the subject of the seven epistles, and also to the several subjects of the subsequent visions with which this, the first vision in the first three chapters, is so intimately connected. The *substitution*, however, itself is not yet completely made out, and all depends still upon this epistle to Thyatira. Does the lamp branch of Thyatira correspond with the stem of the tabernacle lamp? Is there anything in the epistle to indicate the antitypical Thyatira, that we may know from what longitude to calculate our west and east? It will suffice to examine it in the same order as before.

I. THE COMPARISON.

Thyatira was a city of Lydia, which constituted of itself a separate province (Strab. xiii.; Ptol. v. 5). A sect which rose about the end of the second century, the Alogi, denied the genuineness of the Apocalypse, as it is said, because there was no Church in that city. Granting there might be none at that time, we need not suppose, with Epiphanius and Gibbon, that St. John, writing in the spirit of prophecy, foretold its future existence; since surely such a Church might have been in existence at the end of the first cen-

tury, the date of the Apocalypse. The argument of the Alogi was even self-contradictory, for they attributed the Apocalypse to Cerinthus, who lived himself in the same age and in the same neighbourhood as St. John; and he could have conciliated no favour to his forgery by addressing an epistle to a Church not even in existence, had that been the fact. We may safely rely that there was a Church at Thyatira before as well as after these Alogians were in existence. The modern name for the site of ancient Thyatira is Akhissar, and the almond tree, which flourishes everywhere in Asia Minor, flourishes especially in the plain of Akhissar. With the nuts and flowers of the almond tree all parts of the tabernacle lamp were ornamented; with this distinction however, that each branch had only *three*, but the middle stem had *four* such ornaments (Exod. xxv. 31-40). The epistle to Thyatira, the head of a class of *four*, ought therefore, in order to complete its correspondence with that lamp, in some respects to be similar, and in others dissimilar, to those epistles which have been already paired off.

1. *The Address.*

Thyatira.—"These things saith the Son of God, who hath His eyes as a flame of fire, and His feet are like smelting brass (ii. 18).

These words, "*the Son of God*," are not only not found in any one of the six epistles, but not even in the preceding vision from which the second clause above is quoted (i. 13-16); nor yet in that subsequent vision to which it refers as (xix. 11-16); nor so much as once besides in the whole Apocalypse. So far this epistle is perfectly unique.

And as to the latter clause—the eyes of flame and feet of brass—in the two pairs of Ephesus and Sardis, and of Smyrna and Philadelphia, there is nothing of this kind in any one address of those *four epistles*: quite the contrary—there we find the high priest trimming his lamps, or risen up from his sacrifice, the pledge of a resurrection and ascension to his Churches. Yet as to the *remaining pair* of Pergamos and Laodicea, the two addresses to those epistles are *substantially* combined in this to Thyatira. For, firstly, *to Pergamos* he mentions "the sharp two-edged brand." Now that brand, and these feet and eyes, are twice elsewhere found in combination (i. 13-16; xix. 11-16). Both threaten perdition to the foes of His Churches. And, secondly, *to Laodicea*, He styles Himself "the Prince of the creation of God;" which corresponds, as we have seen, even with

the two-edged brand, but more obviously with "the Son of God," in this address. Thus are the two addresses to Pergamos and Laodicea substantially and curiously combined in this to Thyatira: as if you should conceive the upper ornaments of the extreme pair of branches in the tabernacle lamp to have some little variety different from those of the other branches and yet that variety to be imitated in the upper ornament of the middle shaft. In some respects, therefore, this address is similar, and in others dissimilar, to those of the other epistles which have been paired off.

2. *The Argument.*

"And thy last works to be more than the first."

Notwithstanding the *rebuke* which follows on account of Jezebel, this *praise* is without example elsewhere. The first love of Ephesus had cooled, and Sardis had but a name to live. Pergamos had held out through the disastrous days of Antipas, and since those days, though but few things are objected to him, yet he is warned even with a threat to repent; and Laodicea is about to be rejected. Smyrna and Philadelphia are blameless both; yet even to them is no such praise as this awarded; they are only exhorted to deserve it, that none may take their crown. This also is unique.

"And all the Churches (all the seven) shall know that I am He who searcheth the reins and hearts; and I will give unto every one of you according to your works" (ii. 23; xxii. 12).

These terms, "to search the reins and hearts," are borrowed, as Dr. Smith has well remarked, from one of the most express assertions of the *exclusive* attribute of Divine Omniscience in the whole volume of inspiration (Jer. xvii. 10). And something like it may be said of the latter clause (Psalm lxii. 12; Matt. xvi. 27). All this is perfectly consistent with His title of "the Son of God" here. But compare the *arguments* of all the other epistles (for that is the part under examination), and you will find that such an assumption of the exclusive attribute of Divine Omniscience, and such an assertion of the exclusive prerogative of Divine judgment, are absolutely peculiar to the argument of this epistle: both with regard, therefore, to this solitary display of the majesty of our Lord, as well as to the singular praise awarded to the Church of Thyatira, the argument of this epistle stands alone.

3. *The Conclusion.*

"And he that overcometh and that keepeth my works unto the end."

I have before remarked how the seven epistles are thrown into two classes, of three and of four each: the latter class of four is distinguished by the conclusion of each epistle *beginning* with the words "He that overcometh," *immediately* after which follows the promise, but *not immediately* in the conclusion to this epistle; for here, for the first and only time, after those words, is added the above clause—"And that keepeth my works unto the end;" as if it were purposely intended that the very form of this epistle should correspond with the distinctive structure of the middle shaft in the tabernacle lamp. Did God say unto Moses "Look that thou make them after their pattern?" And whether we read the Pentateuch or the Apocalypse, do we not find a literature more than human?

This entire epistle, in the address, the argument, and the conclusion, is partly similar, but more dissimilar, to the other epistles which have been paired off. Is the substitution we are in search of proved completely? But it remains to connect this epistle with the chronology of the wild beast, and, especially to enquire after an antitype to Thyatira and its longitude.

II. THE CONNEXION.

(1). "These things saith the Son of God, who hath his eyes as a flame of fire and his feet are like smelting brass." These eyes and feet are both from the introductory vision (i. 14, 15). "The two-edged brand" of that vision is adopted in the address to Pergamos, connecting that epistle with the subsequent vision (xix. 11, 16). But *the feet of brass* adopted here, curiously connects with that subsequent vision by an extraordinary change in the language there. The victor there is on his white horse, and, therefore, the feet of brass could not well be expressed; instead of it we read—"And he himself treadeth (*καὶ αὐτὸς πατεῖ*) the wine-press of the indignation and wrath of the Almighty God." "The Son of God" himself treadeth it. The connexion as to the chronology between these eyes of flame, these feet also of brass, and that vision, cannot be questioned.

But, then, as to the question of geography—since *in this epistle only those feet of brass* refer us forward to that treading of the wine-press, the query is whether the antitypical Thyatira may be supposed to have any peculiar relation to that trodden wine-press? Where shall that treading be? "And the wine-press was trodden *without the city*, and there came forth blood out of that wine-press, up to the horse bridles, by the space of a thousand six hundred furlongs"

(xiv. 2). Hear our last learned commentator on this subject. As to the locality of that field, says he, two things seem clear: that the treading-floor, as all admit, can scarce be different from the Armageddon of the Apocalypse; and secondly that its description here "*as without the city*," cannot be Babylon, because, as he observes, this slaughter follows after the destruction of Babylon. He adds that the figure itself is very appropriate (he means to Jerusalem), as both the king's and other wine-presses of old were actually situated outside the walls of Jerusalem. He reminds us in his notes that, according to Jerome, one thousand six hundred furlongs was about the length of the Holy Land from Dan to Beersheba: nor does he fail to call our attention to the coincidence of other prophecies, and especially that according to Dan. xi. 45; the apostate king shall pitch his tent on "the glorious holy mountain" immediately before he shall come to his end. With this he compares Ezek. xxxix. (?) Joel iii.; Zec. xii. 14; see Hor. Apoc. iv. p. 83, 170. *Because the treading feet of that slaughter are appropriated to Thyatira*; consider whether the site of Jerusalem and its territory may not be the antitype to that of Thyatira and its province? Whether "the glorious holy mountain" be not the most natural position for the shaft of the antitypical lampscence? In short, whether it be not the longitude we are in search of?

(2) "Thou sufferest that woman Jezebel," &c.

This is the reading selected (omitting *sov*) by Mr. Tregelles. In the vision of the harlot of Babylon (chap. xvii), I assume that the *harlot* is a symbol of the Church of Rome; *Babylon* a symbol of the metropolitan see of Rome, with St. Peter's patrimony; and the *seven-headed wild beast* which she bestrides a symbol of those nations or peoples within the territory of the four empires which are in communion with the see of Rome. But, whatever follows in this epistle concerning Jezebel connects with that vision of the harlot of Babylon, including chap. xviii. Jezebel calleth herself a prophetess, and the great harlot has her divining cup (xvii. 4.; Jer. xxi. 7.; 1 Cor. x. 21). Jezebel "teacheth and seduceth my servants to commit fornication, and to eat things offered to idols;" and so does the harlot (xvii. 2; xviii. 3; xiv. 8). Jezebel had "time given her to repent, but she hath no wish to repent." So with the harlot; this is *implied* ix. 20, 22. And it is written that the ten horns "shall burn her up with fire" (xvii. 16). But this cannot be till late, not before the voice of the third angel (xiv. 8). And forasmuch as *the seven voices and the seven vials seem to me respectively*

synchronous, I think therefore not so soon (xvi. 19). Jezebel is threatened, "Behold! I will cast her into a bed." And the harlot is cast down like a millstone cast into the sea (xviii. 21; Jer. xli. 64; 2 Kings ix. 83). Jezebel's paramours shall be cast "into great tribulation except they repent of her works." And great is the fear and mourning of the paramours of the harlot (xviii. 9, 10, 15-17, 19). Jezebel's children (whether disciples or affiliated Churches) "will I slay with pestilence." This pestilence is for the harlot (xviii. 8). This pestilence is one sign of the times of the wild beast. See (in a second sense) vi. 8; Zech. xiv. 12. The connexion and the chronology both seem to be evident.

But, now, as to the geography, the objection must naturally occur, if Jezebel be the harlot of Babylon and the Church of Rome, and if the site of Thyatira and its province be the type of Jerusalem and her territory, what connexion can be conceived between the two? What can Jezebel have to do with Jerusalem in the last times? First, in general it is conceivable that Jezebel may busy herself in all places and at all times, even after an Elijah shall have finished his prophecy. Secondly, in particular, if, as I infer, she shall begin to fall in the west at the third, but not perish till the seventh vial—then it is conceivable that during that interval at least, if not before, she may be induced to try her desperate fortunes in the east. Nineveh repented at the preaching of Jonah; it was the only sign our Lord would give the Jews—a type that after His own resurrection he would preach to the Gentiles with success—they would repent for they would hearken to warnings of judgment. But Jezebel has no wish to repent; she has ceased to be a believing Gentile—she will hearken to no such warnings. "If God spared not the natural branches *take heed* lest he spare not thee" (Rom. xi. 21). It is surely conceivable enough that Jezebel, anticipating the speedy downfall of her dominion, may endeavour to secure at least her existence in some new form adapted to her new circumstances. Thirdly, in the little book of Zechariah's Apocalypse, one vision we find of a woman in the territory of Jerusalem who may possibly be referred to in this epistle (Zech. v. 5-11). Certain it seems, to me at least, that no approach to a fulfilment of that vision has ever yet appeared. The ephah, filled with that bad woman, who is there styled *wickedness* itself, is borne out of the land of Palestine "to build her a house in the land of Shinar (*Babylonia*), and it shall be established, and she shall be set there on her own base. Since expositors are not called to prophecy themselves how events are to

be brought about, I confine myself to remarking that those words sound at least as if they might be not absolutely inapplicable to the harlot of Babylon; and, if so, neither is it absolutely inconceivable that Jezebel may have something to do with Jerusalem in the last times. Fourthly, and lastly, consider verse 24—"But to you I say, the rest that are in Thyatira, as many as (*ὅσοι*) hold not this doctrine (of Jezebel before mentioned) whoever (*ὅτινες*) have not known the depths of Satan as they speak, I will lay upon you no other burden." The *depths of Satan* are here so intimately connected with the *doctrine of Jezebel* that they are commonly confounded. But the depths of Satan, according to the exact language of the Apocalypse, ought and I believe do signify a distinct thing. The *depths of Satan* ought to be conceived as professed especially by the two *synagogues of Satan* in the west and east (ii. 9; iii. 9); and if they be literal Jews so called it is conceivable enough that they may congregate to "the glorious holy mountain" as to a central point. Judging from the past it is conceivable that they may be literally Jews, so called; for it is certain that, in support of the ancient verdict of their Sanhedrim, the testimonies and blasphemies which have been forged by Jews against Christ, as a magician and impostor, far exceed any impious excess of the Papacy *hitherto seen*. I am aware that the opinion of the fathers of the Church concerning the great adversary of the last times is so ancient as to be out of fashion; yet it was derived not from tradition but from the Scriptures, which they had in their hands; thence they formed it and they found grounds for it there: they found two *synagogues of Satan*, and they might be the two lamb-like horns of the false prophet: they found two little horns, one with eyes to it, as the lamb had seven eyes, though those were only like the two eyes of a man: they found one little horn speaking great things, and the false prophet speaking aloud like a dragon; while another little horn they found speaking dark sentences, a riddler like Samson (Dan. vii. 8; viii. 23). Samson they knew had been the occasion that the Philistines themselves should burn the faithless wife with fire; yet, no longer now the champion of Dan, but blasted and blinded, he fell with those very Philistines heaped upon him. Dan himself was once a lion's whelp, but may become a serpent by the way (Gen. xlix. 17; Deut. xxxiii. 22). Of old time they found strange confederacies against the *house of David*, and Syria supported by Ephraim (Isa. vii). "A companion of idols is Ephraim, leave him to himself." They found hints that even all the standards

of Israel may be so abased in the wilderness as that the lion of Judah himself may be no longer worthy to be called Judah; that with the talons of an eagle but without his wings, with the face of a man but with the heart of a beast, that whole generation which would usurp the dominion of the world may be seized by the madness of a week of years, and yet return to reason and a rightful dominion (Gen. xlix. 3, 9, 16, 22; Deut. xxxiii. 17; Psalm lxviii. 10; Dan. iv. 33; vii. 4). And if, after all, the opinion of the fathers of the Church should turn out to be correct, that the great adversary of the last times shall be the last great mock Messiah, then it is, methinks, conceivable that the Jezebel of Rome, grown desperate infidel, may shift her politics with the wind, and attempt to ally herself even with a temporal Christ, forgetting at length her infallibility and calling herself Christian still—but in vain.

(3). "And He shall rule them with a rod of iron." Instead of "the Son of Man," in the introductory vision (i. 13; Comp. Dan. vii. 13, 27), in this epistle our Lord assumes the title of "the Son of God," referring to Psalm ii. 7, 9. And the rod of iron, quoted from the same psalm, connects this epistle with two other passages in the subsequent visions.

First, with xii. 5—"And she brought forth a son, a manly birth, who is about to rule all the nations with a rod of iron: and her child *shall be caught up* unto God, and unto His throne." *Shall be caught up*—viz., when He shall rule with the rod of iron: for observe that the aorist after *μελλει* here, is used exactly as the aorists after all the preceding futures (xi. 11, 12). As the seven lamp branches are a symbol of the holy Catholic Church, so is the sun-clad woman; and as the two lamp branches are a symbol of the two blameless Churches (the two witnesses, so far as the olive trees are concerned), so is the manly son of the woman—especially considering those two lamp branches consolidated and standing before the Lord of the earth at the antitypical Thyatira (xi. 4; Zech. iv. 2). When the two witnesses shall ascend in the cloud, then shall the manly birth be caught up to God and to His throne (xi. 12; xii. 5). And then also shall the victor of Thyatira rule the nations with a rod of iron. But when? When the wild beast shall have slain the witnesses. And where? Where their Lord also was crucified" (xi. 8).

Secondly, the rod of iron connects with xix. 5. Then the Lord Himself comes with His iron rod—and when? When He comes to tread the wine-press and to crush both false prophet and wild

beast. Where—but “without the city?” All this is most appropriate also, if Thyatira and its province typify Jerusalem and her territory.

(4). “And I will give Him that morning star”—a *star* is the symbol of an angel of the Church (i. 20). And our Lord is the angel of the covenant (Mal. iii. 1): but *the morning star* is something more. The Hebrew term, which signifies primarily the morning star, signifies secondarily a glittering host marching into the field; and in this secondary sense our Lord appropriates it, accompanied with an epithet to distinguish Himself as the Head of the host—“I am the root and the race of David, that *bright* and morning star” (xxii. 16). But that passage gives us no date of time where, then, shall we find the chronology of that morning star in the subsequent visions? As I believe, at the *voice of the fifth angel*, who cries, “Blessed are the dead who die in the Lord from henceforth. And behold, a *white cloud*, and upon the cloud sat one like a *Son of Man*, having on His head a golden crown, and in His hand a sharp sickle” (xiv. 14). At the same period (for all the voices and vials are respectively synchronous), in *contrast* with this morning star, “the kingdom of the wild beast was darkened”—*the vial of the fifth angel* (xvi. 10). At this period our Lord wears only His *crown*, emblem of victory, and not yet His *diadems* of sovereignty (xix. 12); and, therefore, this may be the *sign* spoken of by our Lord Himself—a sign *distinct from and previous* to His own personal advent; “and then shall appear the *sign* of the Son of Man in heaven” (Matt. xxiv. 30). The understanding of that sign—namely, that it will signify the near approach of the root of the race of David, at the head of all His angelic squadrons, how great a reward must that be! To eat of the manna treasured up was the promise of an *early* reward to the victor of Pergamos. To bruise with the rod of iron, the battle before the banquet, is the promise to Thyatira; but to recognise the banners of victory so far before, the banners of the Son of David and of God, what reward so early—what so appropriate to the expectant victor of Thyatira, supposing by Thyatira to be typified that city of David which shall be called “the throne of Jehovah,” because there the Son of God shall assume the throne of His father David (Isai. ix. 7; Jer. iii. 17; Luke i. 32).

Ever since the days of Balaam, a false prophet and leader of the synagogue of Satan, yet compelled, as Caiaphas, also to utter true oracles, the King of Israel has been foretold by the

combination of the sceptre and star (Num. xxiv. 7, 17; Halles' Diss. i.)

There shall come forth a man of *His* children (Israel's);

And His arm (shall be) on many peoples.

I see Him, but not now;

I behold Him, but not nigh:

A star shall come forth from Jacob,

And a sceptre shall arise from Israel.

III. THE COUNSEL OF THE LORD.

"The Son of God," by whose mere grace the last works of any man can be more than the first, still rebukes His most favoured servants, if they in any degree suffer "that woman Jezebel." He whose eyes are as a flame of fire, who searches the reins and hearts, denounces to all her paramours and children; tribulation and pestilence, and eternal retribution, "except they repent of her works." As for those who boast of other depths—the depths of Satan—He will tread them with those feet as of smelting brass in the wine-press of the indignation and wrath of the Almighty God. For the rest in Thyatira, who neither hold the doctrine of Jezebel and will not hear, nor know any of those depths of Satan, He will lay upon them no other *burden* (still alluding to a particular passage in the history of Jezebel and Ahab, 2 Kings ix. 25), no heavier trial than such a conflict as is necessarily implied by such rivals.

Sore must be the conflict and hard the task "to keep His works until the end;" but in proportion *great* shall be their reward; they also shall wield that rod of iron. Where they conflict, there also was their Lord crucified; but when He shall return on His white Victory, then shall they also, among "the armies which are in heaven, follow Him upon white horses, clothed in fine linen;" "for the fine linen is the righteousness of *the saints*" (xix. 8, 14).

And *early* shall be their reward. "And I will give Him that morning star." A star ushered in the first coming of our Lord; "a sign of the Son of Man in heaven" shall usher in His second coming. St. Peter exhorts us—"Until the day dawn, and the day star arise in your hearts, ye do well that ye take heed unto the word of prophecy as unto a light that shineth in a dark place" (2 Peter i. 19). Macknight on that passage thus writes:—"Our Lord calls himself the bright and morning star, because when He comes from heaven to judge the world, being surrounded with the glory of His Father, that bright light at a great distance will have the appear-

ance of a star; which He termed the morning star, because it will usher in the day of judgment. This star *the apostle* represents as rising in men's hearts, because its appearance will produce in their hearts the fullest conviction of the truth of all Christ's promises." And at length they shall ascend to meet the Lord in the air; yes, He who will not know thy satanic depths, O Lucifer, son of the morning, shall ascend into heaven, and without blame (Isai. xiv. 12).

At the close of all this counsel of the Lord, and all relative to His second advent, let me add that in the parable of ten virgins who took their lamps (Matt. xxv.), our Lord seems to have referred to the ten lampsconces of the *temple* with which Solomon furnished it, according to the pattern shown to David by the Spirit; and which seem to have been substituted for the seven branched lamp of the *tabernacle* (1 Kings vii. 49; 1 Chron. xxviii. 12, 19; 2 Chron. iv. 6-8; xiii. 11). Now, in the seven epistles we find that two of the seven Churches are *without blame*, Smyrna and Philadelphia; two are *without praise*, Sardis and Laodicea; and *three are of a mixed character*, Ephesus, Pergamos, and Thyatira. Consider these last three according to the brighter side of their character, and combine them with the two blameless Churches, and you have *five wise virgins*: consider the same three Churches according to the dimmer side of their character, and combine them with the two unpraised Churches, and you have *five foolish virgins*. Not only whole classes of character, but every shade of variety, all are open to those eyes with which we have to do.

And thus I have attempted to make out my point—namely, that the seven epistles were intended to be prophetic sketches, and the seven Churches types of the future chequered state and character of the holy Catholic Church in the last days of the grand apostasy. Upon the whole, it must surely be conceded that to reject this vision of the first three chapters, as having no connexion with the subsequent visions, no prophetic sense, or no prospective meaning, is to leave the Apocalypse a trunk without a head. It would be superfluous to recapitulate so short an argument farther than has been done already in the present section; but, in a concluding section, I add a short enquiry which arises out of the preceding, or, at least, will not unnaturally follow it: what may be the meaning of the *fourth part* and the *third part* so often recurring in the Apocalypse, and whether they may have any reference to its geography, such as I have conjectured from the seven epistles.

SECTION VII.

THE THIRD PART AND THE FOURTH PART IN THE
APOCALYPSE.

THE territory of the four empires of prophecy and of history is the local habitation of the holy Catholic Church, so far as it is the subject of prophecy in the Apocalypse. I have conjectured that the apocalyptic territory is divided in the vision of the first three chapters into two districts—one to the west and another to the east of Jerusalem and its territory. But considering the peculiar classification of that particular septenary, the seven epistles, into groups first of *three*, and secondly of *four* (the epistle to Thyatira being reckoned among the four), hence arises a farther enquiry, whether those two districts may be conceived to be subdivided into subordinate parts, three to the west and four to the east.

1. *The Fourth Part.*

At the fourth seal we meet with the expression “a fourth part of the earth.” “And when he opened the fourth seal I heard the voice of the fourth living creature, saying, Come; and I saw, and behold, a horse of a cadaverous hue; and he that sat over him, his name was Death, and hades followed after him. And there was given him authority over *the fourth part of the earth*, to slay with brand, and with famine, and with pestilence, and under the wild beasts of the earth” (vi. 7, 8).

The above is a literal version of the text according to the critical editions of Griesbach, Scholz, Tregelles; and it agrees substantially with our English version. Mr. Elliott, who differs from that version in the last clause, has first adopted the reading of the vulgar text, and then applies two quotations (Ezek. xxxiii. 27; Jer. xv. 2) to furnish out this simple explanation of it; that Death had authority to slay with the four sore judgments of God, here enumerated, each over one fourth part of the earth (“Hor. Apoc.” i. 170-176). I infer, from Mr. Elliott’s rejection of the critical text, that he would not consider this to be the natural interpretation of the clause, according to that reading. Nevertheless, even retaining that reading,

62. THE THIRD AND THE FOURTH PART IN THE APOCALYPSE.

I concede that the clause may just admit of that interpretation—namely, by taking the words “and there was given him authority over a fourth part of the earth to slay,” as *expressed* before the brand, to be *understood* after each *kai*, and before each of the three nouns which follow; before the famine, before the pestilence, and before the wild beasts of the earth. And so exquisite is the art of the prophetic style, especially where a twofold sense is involved, that such an interpretation of the critical text itself may be intended, though by no means the natural one, to suffice for a first sense, and at the same time to prompt the search of a second and fuller sense.

In the main spirit of his exposition, I understand the seven seals, with Mr. Elliott, of the Roman empire; though, as to particulars, however much I admire his classical and beautiful illustrations of some parts, yet for myself I am a disciple of Abbadie, the well known Dean of Killaloe, who wrote on the seven seals “*Le Triomphe de la Providence et de la Religion*” (Amsterdam 1723, 4 vol. 12^e). In that work he more naturally applies the first three seals to the first three emperors after the date of the Apocalypse, beginning with Trajan, “who went forth (says Mr. Elliott) on his marvellous career of conquest within five months of the date of the Apocalypse” (Reply to Arnold p. 10). The second seal he (Abbadie) applies to the second emperor, Hadrian, and his slaughter of the Jews, not without effusion of Roman blood, since the emperor in his famous dispatch to the senate omitted the usual salutation—he could not say that it left the army well. The third seal he applies to the third emperor, Antoninus Pius, the universal arbitrator of his age, to whom the emblem of justice was most appropriate; and the fourth seal he applies to that reign of death which extends in the most dismal chapter of all history, from the accession of Marcus Aurelius (next in succession to Antoninus Pius), in whose reign began that series of pestilences which, according to Niebuhr (ii. 282), inflicted a blow upon the ancient world from which it never recovered, all through those horrors which made the imperial throne a mortal post to all who should occupy it; and, even down to the age of Constantius Chlorus, the father of the Emperor Constantine. Thus, the fourth seal has been fulfilled, though, as I conceive, but in a first sense and imperfectly.

But there is a second sense which remains to be fulfilled, and in that sense the natural version of the critical text will take place: the expression “by means of the wild beasts” will become emphatic,

and especially the (two-edged) brand will have its most exact interpretation: for the term *ρομφαία* which occurs, except in the Apocalypse, only once besides in the New Testament (and there used figuratively, Luke ii. 35), is always distinguished in the Apocalypse from *μακαράς*, the sword of man (vi. 4; xiii. 10), and always applies to the fiery brand of the mouth of the Lord which does execution at last on the wild beast and the false prophet (i. 16; ii. 12, 16; xix. 15, 21). At that time this devoted "fourth part of the earth" will probably turn out to be the territory of the anti-typical Thyatira.

2. The Third Part.

To be accurate, all the passages in which this term occurs are subjoined for examination and numbered for reference.

(1). And the first sounded, and there was hail and fire mingled with blood, and they were cast upon the earth (and *the third part of the earth* was burnt up), and *the third part of trees* was burnt up, and all green grass was burnt up (viii. 7).

(2). And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and *the third part of the sea* became blood, and *the third part of the creatures* which were in the sea, which had life, died; and *the third part of the ships* were destroyed (viii. 8, 9).

(3). And the third angel sounded, and there fell out of heaven a great star burning like a torch, and it fell upon *the third part of the rivers*, namely—upon the fountains of waters; and the name of the star is called Wormwood, and *the third part of the waters* became wormwood, and many of the men died of the waters because they were made bitter (viii. 10, 11).

(4). And the fourth angel sounded; and *the third part of the sun* was smitten, and *the third part of the moon* and *the third part of the stars*, so that *the third part* of them was darkened, and the day shone not for *the third part* of it and the night likewise (viii. 12).

(5). And those four angels were loosed (who were prepared for that hour—namely a day and a month and a tropical year) to slay *the third part of the men*. By these three plagues was *the third part of the men* slain; by the fire and the smoke and the brimstone which issued out of their mouths (ix. 15, 18).

(6). And his tail sweepeth *the third part of the stars* of heaven, and still he cast them to the earth (xii. 4).

These six are the only passages in which the third part is

mentioned, and of these six the last three may immediately be disposed of as not being at all concerned in a question of *geography*. This is obvious with regard to the fourth and sixth, which relate only to the sun, moon and stars in the firmament above. It is true also with regard to the fifth, which relates to *the men upon earth*; for it is obvious that the pestilence, the hand of the Turk or any other plague, might destroy one third part of the inhabitants of our earth, without confining its ravages to any certain limited district commensurate with one third part of its surface. The first three passages remain to be examined, and of these the first two may also be laid aside as not pertaining to this question.

(1). In the first passage I have admitted (in the bracketed clause) a reading which is absent from the vulgar text, but admitted into the critical editions of Griesbach, Scholz and Tregelles, and which Mr. Elliott, though he does not translate it, yet appears also to approve of (*Hor. Apoc.* i. 321, 324). It is to be observed, however, that Griesbach admits it into his text accompanied with his mark of doubtful probability; for, had he read it in the vulgar text, he would have marked it as questionable, whether it should not be omitted. In fact, of the only three most ancient MSS. of the Apocalypse which have come down to us, we have for this reading the authority of one only (the Cod. Alex). Of the other two, one, and probably the most ancient and valuable of the three, is in this part of the Apocalypse mutilated; and the third has been hitherto so imperfectly examined, or at least described, that its silence here decides nothing. But there is in favour of it a good array of the latter MSS., together with six ancient versions, though very unequally ancient. In fairness, therefore, this reading ought to be admitted by me.

Now suppose the passage had stood thus—"And there was hail and fire mingled with blood, and they were cast upon the third part of the earth." In that case, it must have been conceded immediately that such a phrase would have designated *some defined district so denominated in this prophecy*. But that is not the phrase used; they "*were cast upon the earth*," and then the consequences followed that the third part of the earth, the third part of the trees, and all green grass, was burnt up. The simple question, then, is—does this necessarily imply that the hail, fire, and blood, were confined to a limited district of the earth, so denominated in this prophecy, and that commensurate with a third part of the apocalyptic earth? The phrase rather implies that they were cast at once upon the

whole surface of that earth; but imagine, if you will, that they were cast at first upon some particular *but not specified* part of the earth, from which afterwards and by degrees they extended like the Egyptian plague, running along upon the ground over the whole surface: either way the consequence might be as stated, namely,—that the whole surface was scorched so as to burn up all green grass, and one third part of that surface was also burnt up; for instance, such a proportion of it upon the whole which was covered with forest, where the tempest of hail and fire would of course more intensely rage. This is all that could be decided; but this interpretation of the passage, which is the most that it can imply, does not decide that this phrase, “the third part of the earth,” used as it is here, designates any defined district so denominated in the Apocalypse.

(2). So also in the second passage: the burning mountain was “cast into the sea,” and by the very nature of the symbol it must have fallen on some definite spot; yet it is not written that the mountain was cast into *the third part of the sea*, which would have designated some charted portion of it, so denominated in this prophecy: but the consequence was that “*the third part of the sea became blood.*” But it is added in explanation, and the “third part of the creatures which were *in the sea*”—observe, not the creatures which were in the third part of the sea—no; but, “which had life, (all over the sea), and the third part of the ships (in the sea and wherever they might be sailing) were destroyed.”

In all these passages, then, by *the third part*, whether of sun, moon, or stars, of men or trees, of fishes or ships, I understand with Daubuz (who refers to Ezek. v. 12; Zec. xiii. 7-9) that it is a proverbial expression not uncommon in Scripture for a very considerable part of the whole.

(3). Only one passage remains to be examined. When the third angel sounded “a great star burning like a torch *fell upon the third part of the rivers*—namely, (*kai*) upon the fountains of waters,” and “*the third part of the waters became wormwood.*” This expression really designates a certain limited district of the apocalyptic territory, so denominated in this passage. And, accordingly, the consequence is said to be—not as elsewhere, that the third part of the men died (that would be too considerable a portion for so limited a judgment as this)—no; but only “many of the men died of the waters”—viz., the men who drank of those waters. But what waters? *Not the eastern waters*; they are expressly the Euphrates

twice-mentioned—the literal Euphrates (for I am unable to distinguish with some that in one passage it *must* mean the literal Euphrates (ix. 14), and yet in another it does mean only a symbolic river (xvi. 12)—*the western waters then*. Whiston remarked this, and observes that Lombardy is situated near the fountains of the four chief rivers of Europe—the Danube, the Rhine, the Rhone, and the Po—"the *fountains* of the European waters (as Mr. Elliott has beautifully expressed it) where the Alpine snows are dissolving from their eternal glaciers" ("Hor. Apoc." i. 342). "Every traveller says Gibbon (chap. xxx.) must recollect the face of Lombardy, so often tormented by the capricious and irregular abundance of waters, when the Adige, the Mincius, the Oglio, and the Addua, in the spring or winter, by the fall of rains, or by the melting of snows, are commonly swelled into broad and impetuous torrents." The seat of the harlot who sitteth upon many waters (xvii. 1. 15) lies at the foot of that district, so graphically described by those few words "the fountains of waters."

The symbolic world of the Apocalypse—an earth, with its land, sea, and rivers; and a firmament with its sun, moon, and stars—are most prominent in the first four trumpets and vials. Not one of the series of vials, as I am persuaded, has yet begun to be fulfilled; but the first four trumpets foretold the history of the west from and after the final division of the Roman Empire (A.D. 395) to the extinction of the Western Empire (A.D. 476 or 479). The first trumpet calls down the Gothic storm, which by degrees concentrates its fury in three successive sieges, and the *first sack of Rome* (A.D. 410). The second trumpet excites the Vandalic flames, which torture the Mediterranean, hemming in the devoted city, and then *the second sack of Rome* (A.D. 455). The third trumpet sounds, and down falls the meteor of intestine rage (the last mortal symptom of dissolving empires)—that infamous barbarian, the Patrician Ricimer; and *the third sack of Rome* ensues (A.D. 472). At the fourth trumpet all the bright lights of heaven are darkened overhead, and the crown of the Western Empire is tumbled down to the ground (A.D. 476). "Then was the majesty of Rome but faintly represented by the princes of Constantinople, the feeble and imaginary successors of Augustus" (Gib. c. 38).

"The third part of the rivers, even the fountains of waters," I understand, then, of a definite territory, even that at the foot of which the States of the Church of Rome are situated; and I am confirmed in this exposition by a curious refinement in the text of

the prophecy. The seven vials, full of the seven last plagues, the last and worst, being universal and without mitigation, these therefore could not admit such an expression as *the third part*; which might imply that in such a case not a complete destruction, but only a very considerable calamity, was the effect of their effusion. There is no third part in the series of the seven vials. This uniform omission is observed even in the third vial, when the third angel "poured out his cup into the rivers (namely, the fountains of waters), and they became blood" (xvi. 4). But yet, to assure us that the same definite district as before is intended, and no mistake, not only does the angel of those waters announce that this was a judgment upon *persecutors*—not only does the very altar itself, at whose foot the *martyrs* lie, acknowledge themselves avenged (xvi. 5-7); but at the same period the third voice (the voices and vials are respectively synchronous) exclaims—"Fallen is Babylon the great" (xiv. 8). Her territory falls to the apocalyptic west, subdivided into three parts; and here is a district denominated "*the third part of the rivers, even the fountains of waters.*" In short, I find in the Apocalypse only one *third part*, and there I find Rome; and one *fourth part*, where I find Jerusalem: the head quarters respectively of the harlot of Babylon, and of the sun-clad woman's manly birth, a virgin Church (xi. 1; xiv. 1-4).

CONCLUSION.

In the holy Scriptures we find a system of prophecies which, in whatever seeming confusion they may lie, are doubtless well ordered as the host of heaven: within this we find included a minor system of chronological prophecies, calculated no less exactly than the periods of the planets. If the Book of God, as a whole, be a wonder beyond our grasp, it is one character of its inspiration. If the roll of prophecy in general, and the chapter of chronological prophecy in particular, be as lights shining in a dark place, we may expect them to grow brighter by degrees, even with the darkness of the night.

With regard to prophecy in general, it is essential to its character that it should be veiled with a certain degree of obscurity; at least,

till those events of the Divine Providence, of which it is the plan, shall have furnished the comment. To this end, some of its oracles have a two-fold sense, and that without disparagement, but the reverse: in a pretended oracle, indeed, a double meaning belongs to the theory of probabilities; but in a divine prophecy the double sense belongs to the certainty of Providence—the first of which being fulfilled is a pledge that the other shall be, and that at the consummation there shall be found a double proof of the Divine prescience. In such prophecies, commonly, the main outline describes in the general two similar events; but as to the particulars, some expressions will suit only the first, and others only the last event; yet, as a whole, both the outline and the particulars will best and most satisfactorily tally with the last event.

With regard to the Apocalypse, it contains sundry designed ambiguities; yet as a whole it is, with all its refinements, equally simple and sublime, comprehending within a plan, consisting of but a few main divisions, nothing but what is great. These four grand events—First, the early fates of the Church, and the world its contemporary, ending with the overthrow of Paganism; secondly, the invasion of the Northern nations, ending with the overthrow of the Western empire; thirdly, the double invasion of the Eastern impostors, ending with the overthrow of the Eastern empire; fourthly, the confederacy of the arch-impostor, ending in the overthrow of the Church of Rome, of the kingdoms of this world, and of all impostors together: all this I read in the Apocalypse, and nothing more. The Millennium is another and a future dispensation. That fourth event which, together with its prelude, occupies so much space on the page of the Apocalypse (keeping proportion thereby with the ancient prophecies), will occupy a space on the stage of history, not exceeding, as I apprehend, a week of years. Should it come on during any part of the nineteenth century, no events now either do, or can, move otherwise than rapidly.

But if there be a system of chronological prophecies a very natural question arises—Whether there be any intimation as to *the precise period* when that fourth great and consummating event will occur? Such a system of prophecies there certainly is, foretelling not the character of the Church, but its condition, at certain conspicuous eras; the date fixing either the *duration* of some temporal judgment, beyond which it should not be extended, or else the *delay* beyond which such a judgment should not be deferred. *But that no direct intimations are given in any of these as to the*

precise period in question, may, I think be affirmed. The chief of these I purpose now to consider briefly and consecutively in the order of their revelation. These prophecies are not affected by the chronology of the Septuagint translation (which, by the way, even because it is a translation, was far more likely than the original to have been corrupted, as it has been systematically and intentionally, whether the intention was good, bad, or indifferent); but they *are* affected slightly by difficulties in the nicer points of chronology; these however I do not pretend to discuss. For perspicuity I shall run over—first, the *ancient* chronological prophecies; secondly, those of Daniel; thirdly, those of the Apocalypse.

1. *The Ancient Prophecies.*

These begin first with the condition of the whole house of Israel; next proceed to that of the ten tribes; and end with that of the two tribes.

First—*The whole House of Israel.* By the two earliest of these prophecies (Gen. xv. 13; Num. xiv. 34), it was foretold that they should suffer during the space of four hundred years, until the Exodus from Egypt, and forty years more in the wilderness. In the latter prophecy “a year for a day” is the aggravating clause: the sin of Israel in the matter of the spies (selected one out of each of the twelve tribes), of which they had been guilty by the space of forty days, should be visited by a chastisement expanded over forty years, and no secret was made of it. However, both these afflictions terminated in the same typical rest (Heb. iv. 1-11).

Secondly—*The Ten Tribes.* The extermination of the schismatic Ephraim, which continued a separate kingdom about two hundred and fifty-four years, was next foretold by Isaiah vii. 8. There are the soundest reasons why we should distinguish between *critical conjecture* as applied to the New or to the Old Testament. Some, who would in no case permit of its application to the New, yet concede it to the Old Testament, always, however, with great caution. And upon such grounds I cannot hesitate to receive Vitringa's *conjectural emendation* of this passage; not only recommended as it is by the history of Israel, but as it is required by the idiom of the Hebrew. With him therefore I read that “within sixteen and five years Ephraim should be broken, that it should not be a people”—viz., distinct from Judah. “This is that king Ahaz,” whose idolatrous reign of sixteen years was not to be associated with the ~~first five years of good king Hezekiah's reign,~~ Moreover, by this

shorter period the comfort for Judah, and especially the warning for Israel, became all the more emphatic, and especially at the death of king Ahaz. But take which reading you will, and still you have a fixed period (and no secret is made of it), beyond which the extermination of Israel should not be deferred; and it should be *sine die*. Nevertheless, even this prophecy ends with foretelling the great Sabbath of the Millennium (Isaiah ix. 7; ix. 13.)

Thirdly—*The Two Tribes*. Relating to these are two chronological prophecies, one by Jeremiah about eighteen years before the ruin of the first temple, and one by Ezekiel about seven years before the same event.

Jeremiah (xxv. 11, 12) predicted the desolation of Jerusalem for seventy years: and it came to pass, from B.C. 606, the date of the prophecy, to B.C. 536, when Cyrus issued his famous decree (Comp. Jer. xxix. 10). During that period the land was to be left desolate that she might enjoy her sabbatic years of rest (Lev. xxvi. 34; 2 Chron. xxxvi. 21). This implies that she had been robbed of her Sabbaths by the space of 490 years preceeding—namely, from the remarkable epoch when the people had rejected the theocracy, and the reign of Saul, began B.C. 1096 (See 1 Sam. xiii; 1 Hós. xii. 11). But the people had been transported “for their good” (Jer. xxiv. 5), beyond the seventy years that chastisement should not extend; and accordingly, leaving in the furnace behind them the dross of their idolatry, they returned, as many as would, once more to their typical rest.

Ezekiel (iv. 5, 6) foretold judgment upon the remnant of Israel and of Judah for their iniquities, and especially for their having *defiled the Sanctuary* (v. 11), which judgment should begin by a terrible siege of Jerusalem—“a day for a year;” but, contrariwise to Num. xiv. 34, the sins of Israel and of Judah, for which they were now to be visited, and which together had extended over a space of $390 + 40 = 430$ years (a space equal to that between the promise and the law (Gal. iii. 17), should, at least for a beginning, be concentrated into that bitter siege of 430 days. Whether or not you be able to calculate separately those 390 and 40 years of iniquities, to us in our day, is a matter of secondary consideration, and, accordingly, that point may be open to controversy; but, according to Mr. Gresswell's exposition, by adding them together (like Isaiah's $16 + 5 = 21$), you run back to B.C. 1018—that memorable epoch when for the iniquities of the whole house of Israel (for instance, among others, that ever since the beginning of Saul's

reign the land had been robbed of her Sabbaths), the angel of the Lord even then threatened Jerusalem; and when the site of that very temple which was now about to fall was consecrated by sacrifice (2 Sam. xxv; 1 Chron. xxi. xxii. 21; 2 Chron. iii. 1). Certainly the *division* of the whole number into two parts was chiefly intended to relate to that siege which was the subject of the symbolic part of the prophecy: this was indicated by not allowing the prophet to turn from side to side, except at that interval (iv. 4, 6, 8). Even at this distance of time we know that the siege by Nebuchadnezzar, which continued in all about a year and a half, or 550 days, was providentially *suspended* for a brief interval, and doubtless for the exact difference between that larger and the smaller number of 430 days; which difference would intervene, in the prophecy, between the 390 and the 40 days (2 Kings, xxv. 1, 3; Jer. xxxiv. 1; 10. xxxviii. 3). No other mystery than this seems to have been intended; except, indeed, that perhaps "the wonderful Numberer" may have included in his calculation some anticipation of certain circumstances in that future siege of Jerusalem, which is so conspicuous in the roll of prophecy, and which seems to be connected with the whole prophecy of Ezekiel. i. vii. (Comp. Ezek. iii. 1-3, with Rev. x. 9-10; Ezek. v. 4, with Zec. xiii. 9); and thus did the *more ancient* chronological prophecies measure out the sorrowful chastisements of the twelve, the ten, and the two tribes; but no mysterious obscurity was affected in denominating the numbers, whether by years or by days.

2. *The Prophecies of Daniel.*

The four chronological prophecies of Daniel come next to be examined and in the order of their revelation. There are, indeed, more prophecies recorded by Daniel, but only four need be examined which are chronological; and, which is to be observed, only one of these is in the *first* Book of Daniel, and three in the *second*. I write thus merely that the reader may recollect the fact that the Chaldaic dialect extends (with an introduction in the Hebrew) from Dan. ii. 4, to vii. ult. Des Vignolles observes that Josephus speaks sometimes of the *book* and sometimes of the *books* of Daniel. The two visions of *the four empires*, that of the great image (Dan. ii), and that of the four wild beasts (Dan. vii), fall within the Chaldaic portion of the writings of Daniel; the latter of which only is a chronological prophecy (in fact, one *chronology* sufficed for both); yet one remark, in passing, on the former;—

The feet of the image were part of iron and part of clay: this signified that the ten kingdoms should be partly strong and partly brittle—not so, as that some of the ten should be strong and others brittle—but that all of them should want cohesion in comparison with the legs of iron. This is expressly stated: “And they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay” (Dan. ii. 43). Clay is the more human mould: “Adam, earth’s hallowed mould” (Gen. ii. 7; iii. 19). In a work which I have before-mentioned (p. 63) Abbadie, in his exposition of the sealed Israel (Rev. vii. 1-8) having traced the ten tribes to that part of the north where, in the age of Constantine, that prophecy was fulfilled, as he thinks, completely (though I think all the seals have a double sense) afterwards argues that the northern nations, whom Procopius reduced to the number of ten, could be no other than the ten tribes; whose settlement in Europe also fulfilled prophecies in the Old Testament, more than one or two (Tome ii. p. 170, 177. seq). Whether at all, or how far, that theory may be applied to Dan. ii. 43, I leave the reader to consider.

(1). DAN. vii. 25.

This is the first chronological prophecy of Daniel, and it falls within the Chaldaic portion of his volume. The expression is peculiar, “a time, two times (dual), and the dividing of time.” This term *time* is used in the Chaldean, first, for time in general (verse 12); secondly, for a year (Dan. iv. 16, 23, 25, 32). It seems to be employed in the story of Nebuchadnezzar, according to the Chaldean mode of equating time, for a year of 360 days, which was a convenient mean between the solar revolution of 365½ days, and the lunar of 354½. Any one who reads this book of Daniel from the beginning up to this passage (vii. 25) would *naturally* understand it of such a calendar year, and of that only: and had he also read the foregoing chronological prophecies, in none of them would he have found as yet an instance of a figurative week, month, or year, which was to be first resolved into the days of which each is respectively constituted, and then to be reckoned upon the principle of each day for a solar year. Should any one object that a sagacious reader might, however, suspect such an instance to have now first, occurred, *because* the fourth wild beast of this prophecy symbolized a great empire, I should desire him, first, to distinguish between the wild beast and his little horn, which symbolized only a

little kingdom; and, secondly, *not to assume for granted* that the kingdom of the little horn was to be of long duration. But why not say at once $3\frac{1}{2}$ times? Does not this division of them indicate some mystery? Yes: the mystery perhaps of the future; for the future must always be more or less mysterious. For in the same manner as the number 21 was in Isaiah divided into 16 and 5; and as the number 430 was in Ezekiel divided into 390 and 40; so the $3\frac{1}{2}$ times may in Daniel be divided into 1, 2, and $\frac{1}{2}$, in order to correspond with some marked events which shall hereafter occur at those respective periods, whereby the Divine prescience in this very prophecy may be especially demonstrated, and that most opportunely, at such a time of trial and tribulation as that the question shall be—Whether shall *the Son of Man* at His coming find faith on the earth (Dan. vii. 13; Luke xviii. 8)? Yet shall His kingdom descend out of heaven from God, and those four brute empires shall be consigned for ever to the bottom of that sea out of which they arose. Meanwhile, no reason hitherto appears why we should not expound this prophecy as foretelling a temporary chastisement of $3\frac{1}{2}$ years. Ezekiel's siege was one of less duration.

(2). DAN. viii. 13, 14.

This is the second prophecy in order of time, and the first in the Hebrew portion of the volume. Verse 13, the question is, "How long shall be the vision of the daily?"—*i. e.*, *oblation*; and the term understood here but expressed (ix. 21) signifies a *meat offering*, or a *drink offering*, such as was brought with the animal sacrifice (Psalm xl. 7). The answer Verse 13, is literally as in the Bishop's Bible—"Unto the evening and morning 2,300"—*i. e.*, *oblations*. The subject of this part of the prophecy is the cessation of the public service of the temple; and the prophet does not merely use the sacerdotal style as in ix. 21; but the spirit of prophecy numbers up all the oblations of which the altar shall be deprived, 2,300; which, reckoned by time, would amount to 1,150 natural days. Apparently the writers of the Maccabean history thought the prophecy was fulfilled in the reign of Antiochus Epiphanes; Josephus certainly thought so: "as the prophet Daniel had expressly foretold 408 years (388?) before this desolation of the Macedonians came to pass" (Jos. Ant. xii. 11).

An objection has been started that in his reign the sanctuary was not *cast down*—*i. e.*, in the sense of being *demolished*; but this is an oversight occasioned, probably, by our English version, which is

equivocal here (verse 11) : for neither was it foretold that it should be cast down, in that sense, but rather *cast away* as a thing of nought. The same term is applied, and with the same signification, to "the truth" (verse 12). The meaning is more fully expressed (verse 13) "trodden under foot," vilified, profaned. Accordingly it follows (verse 14)—"Then shall the sanctuary be *cleansed*" not rebuilt (Comp. xi. 31). Another term entirely different is employed to signify *destruction* (verse 25 ; ix. 26).

That this part of the prophecy was punctually fulfilled in the reign of Antiochus Epiphanes has been proved, I think, by very strong and sufficient *circumstantial* evidence. In the Jewish calendar, the 23rd of the month Tisri is the festival of "the rejoicing of the law ;" and was an addition of one day (a ninth) to the feast of tabernacles. Whether it was added soon after the time of Antiochus I know not ; it is certain that his profanation of the temple began about the time of the feast of tabernacles (2 Mac. x. 5-8). However, it has been calculated that this day of the festival would fall in the year B.C. 168, on the 17th of October ; to which if you add 1,150 days you arrive at the 12th of December, B.C. 165—the very day when the sanctuary was *cleansed* (1 Mac. iv. 52) ; and in that same year, B.C. 168, when the temple was profaned, Antiochus himself bowed before the Roman power, and even Macedonia also, the stock of the whole Grecian empire.

All this notwithstanding, the events of that period certainly did neither exhaust nor even satisfy the oracle ; and especially in this particular, that the little horn was to sprout forth a little separate kingdom out of one of the four great horns : whereas Antiochus ruled over one of those four horns ; and, except in the case of Alexander—which is the apology for the foregoing exposition—a horn in Scripture, which signifies a kingdom, is not identified with the ruler of that kingdom. The objection is Sir Isaac Newton's, though he does not mention the exception, and indeed it may be an apology, but is no sufficient reason. *Out of that very horn*, however, over which Antiochus ruled, the little horn in question, as I believe, is yet to sprout : for, as Mr. Birks has justly remarked, when you consider the expressions in v. 19-26, that the vision was for many days, and for the last end of the indignation, it is against all reason to suppose that this solitary prophecy of Daniel should terminate 2,000 years before every other of his chronological prophecies, which all extend *through* the times of the fourth empire. Doubtless, I think, there is a time yet to come, a "latter time of

their kingdom, when the transgressors will be accomplished ;” and who can tell whether “the wonderful Numberer” may not perhaps have calculated the 2,300 oblations for that time also, seeing that the term employed strictly signifies *oblations* as distinguished from animal sacrifices (Psalm xl. 7 ; Mal. i. 11) ? But whether in the first or second sense, no sufficient reason can I perceive why the prophecy should be expounded otherwise than as of a compulsory cessation of public worship for the space of 1,150 natural days, and that only *in the Holy Land*. For the feet of the great image and the little horn of the fourth wild beast have indeed their *locus standi* both in the west, and those visions are written in the Chaldaic portion of the volume : but this little horn of the he-goat, and henceforth whatever else is written, in the Hebrew portion of it, must be assigned, generally speaking (*i. e.*, if you except Egypt), to the east and to *the Holy Land*.

(3). DAN. ix. 24-27.

This is the third chronological prophecy in order of time. Hippolytus, one of the earliest writers on prophecy, a martyr, and Sir Isaac Newton, one of the latest, and a miracle of a man, have coincided in thinking that this prophecy relates to both advents of Christ : the martyr applied the *one week* and the philosopher the *seven weeks* to the second advent. But every man has his several gift.

“ Nature and nature’s law lay hid in night,
God said, Let Newton be—and all was light.”

As to prophecy, Newton himself says—“ Amongst the interpreters of the last age there is scarce one of note who hath not made some discovery worth knowing ; and thence I seem to gather that *God* is about opening these mysteries. The success of others put me upon considering it.” Yet Newton, with all his natural sagacity and with his eyes open, declined to follow the investigation of the martyr, and pursued, surely, a false scent. Certainly our blessed Lord did not leave the fathers of His Church altogether without aid of the Holy Spirit—the Giver of inspiration—the Guide of interpretation : much less will He leave their spiritual posterity disregarded orphans ; to them His spiritual alms shall not be doled out the least at their last need. Never was it so in the old time : never shall it be so to the last (Gen. xl. 8 ; Dan. ii. 28 ; xii. 10 ; 2 Peter i. 19 to ii. 1). I am aware of what a currency Bishop Horsley’s exposition of the last passage referred to has obtained ; but surely the true exposition of it is simply this—that as there

were of old time true prophets and false, so in the last times there should be true teachers and false; but the true prophets spake by inspiration of the Holy Spirit, and the true teachers shall interpret their prophecies by the gift of the same Spirit, and not every man *suo Marte*. And if withal we "know but in part," yet is there "a more excellent way." Meanwhile, so far as light has hitherto been vouchsafed, I understand this famous prophecy as unfolding a two-fold sense, both of the first and second advent of our Lord; and that it consists of two parts, the prediction being given—first, in general (v. 24); secondly, in particular, and for further explanation (v. 25-27).

I. In general (v. 24) we have, first, a certain space of time given; and, secondly, certain events which are to occur during that space.

1. *The Time.*

"*Seventy weeks are determined upon thy people, and upon thy holy city*"—that is the precise period. And here the question first arises: are these weeks literal or figurative? Though in the old time such a question might more naturally have arisen—for the natural presumption is that they might have understood them at first sight—however they might have been too prudent to have expounded them off hand—as literal. On the one hand no explanation is given here, as in former instances, of "a day for a year;" no instance had yet occurred in which a septenary of a lower denomination was first to be resolved into its units, and then to be interpreted upon that principle as one of a higher denomination; and finally, 70 literal weeks amount to something more than a year and a half—a larger space of time than Ezekiel's prophecy foretold. But yet there was *even for them* internal evidence that such events as were now foretold could not be crowded into so short a space of time, nor a return to Jerusalem be accompanied so soon by such disasters. But, *for us*, the correspondence of history with the particulars of this prophecy is proof all-sufficient and super-abundant that these were 70 figurative weeks, distinguished from "weeks of days" (x. 2). In fact, when the sacred historian says (2 Chron. xxxvi. 21), "that the land kept 70 sabbatic years of which she had been robbed," *that* implies she had been so robbed by the space of 70 weeks of years; and it was a plain application of the law and the prophet to the event itself (Lev. xxvi. 34; Jer. xxi. 11-12, xxix. 10). And now it was revealed to Daniel, a man greatly beloved and who studied

both those sacred volumes, that the same space of 70 weeks of years was still determined on, "for his people, and for his holy city"—a long reach taken altogether; extending backward even from the reign of Saul, and forward even to the *second* coming of that King who is the Righteousness of eternal ages. The particulars of the 70 weeks will follow.

2. The Events.

When we recollect that the holy city herself is not the chief object of the Divine providence and prophecy, but her people, we shall not be surprised to find those events which are more directly of a *moral* character immediately declared first, and the more *political* subordinated to them. It is left to be afterwards particularized and explained; but the great moral objects are these;—

To finish the transgressions, and to seal up sins;

To atone for iniquity, and to bring in the Righteousness of eternal ages;

To seal up the vision, and prophet;

And to anoint the Most Holy.

II. In particular, we have both the *first* and *second* advent of our Lord (25-27). The division of the subject being at the *end of the first clause of v. 26*. Thence the second advent begins.

1. The First Advent.

In this part of the prophecy the *time* and the *events* are interwoven; but, because the time is the more prominent of the two, therefore for perspicuity it will be necessary to make that the ground of our exposition, examining separately these 70 weeks.

(1). As to their *epoch*—by which I mean their starting point.

(2). As to their *era*—by which I mean the entire range of 70 years.

(1.) *The Epoch*.—"From the going forth of an edict to bring back (the people) and to build Jerusalem" (v. 25). Here are two events; to bring back *the people* and to build *the city*. For the first, to bring back is the right version (see the Hebrew; Gen. xiv. 16; 1 Sam. xxx. 19; Jer. xlii. 12). Now this was the precise object of the decree in the seventh year of Artaxerxes, B.C. 457, namely, to cause the people to return and to appoint their magistrates (Ezra vii. 13-25). But for the second, to build the *city*, it must be confessed that nothing of the kind was mentioned in that decree; but what then? The exactness of the prophecy is thereby rendered only the more conspicuous: for the same king did by certain official *letters*, dated in the 20th year of his reign, and which were a sort of rider to

his original and only public decree, expressly provide for rebuilding the wall of Jerusalem (Neh. i. 3, ii. 5-8.)

2. *The Era*.—"Unto the anointed one, the Leader shall be 7 weeks and 62 weeks. The street shall be built and the rampart in the strait (or short space) of the times. And after (the) 62 weeks shall the Anointed One be cut off; and He is not for her" (v. 26). Here are three events.

(1). *The first*: "The anointed one, the Leader," is an exact literal version (Comp. Is. lv. 4). From the epoch B.C. 457 we are to reckon forward $49+434=483$ years; and this brings us to A.D. 26, the year when the baptism of John began, which was the beginning of the Gospel (Luke iii. 1; Mark i. 1), and when Jesus was anointed with the Holy Ghost and with power, to be the Leader of the people (Acts x. 37, 38)—"To anoint the Most Holy" (v. 24).

(2). *The second*: "In the short space of times," is the literal version; viz. the 7 years, the only conspicuous part of the $7+62=69$ weeks. From the epoch B.C. 457 we are to reckon forward 49 years, and this bring us to B.C. 408. For what were these 49 years conspicuous? First, *politically*, far within that period the street and the rampart were built, according to grant by the official letters of Artaxerxes, in the 20th year of his reign (Neh. vi. 15, xii. 27-43). Yet that event fell so far within the period that however it might comfort the faith of that generation, it does not much confirm ours.

But secondly, *morally*, that period was so distinguished as to suggest at once the reason why it was separated from the longer space of time: for, first, it has been argued with the highest probability that on or about the year B.C. 408, which terminated the period, Nehemiah, who had fortified the city, at length completed the reformation of the people (Neh. xiii. 23-31). And next, Malachi, "the seal of prophecy," closed the canon of the Old Testament by a prophecy which bears internal evidence that it was subservient to the same reformation (Comp. Neh. xiii. 11-12; Mal. i. 13, iii. 8; Neh. xiii. 23; Mal. ii. 10-16). The first step preparatory to the first advent of our Lord was to close the dispensation of the law and the prophets; and this was done when Malachi the last of the prophets concluded by foretelling that Elias who should be the immediate harbinger of Him who founded the kingdom of heaven. This was the main event intended in the prophecy. "To seal up the vision and prophet" (v. 24).

(3). *The third*: "And after (the) 62 weeks the Anointed One shall be cut off; and He is not for her" (v. 26). The Syriac vulgate properly applies the last words of this clause to Jerusalem, the last antecedent.

Cranmer's Bible gives the meaning of them more plainly though less exactly: "Christ shall be slayne, and *they shall have no pleasure in Him.*" No: "He is despised and rejected of men"—"We will not have this Man to reign over us"—"We have no king but Cæsar." He who was anointed to be the Leader of the people precisely at the end of the 62 weeks, or 483 years, would have fulfilled this prophecy had He been cut off at any time *after* those weeks; but, in fact, we find Him cut off precisely at the end of 1 week, or 7 years after His anointing, *i. e.*, at the end of 70 weeks, or 490 years from the given epoch B.C. 457; to which, if you add 490 years, you arrive at A.D. 33, the year of the crucifixion. Then was fulfilled that part of the prophecy—"To atone for iniquity, and to bring in the righteousness of eternal ages" (v. 24.)

Turn back to page 77 (where that part of v. 24 is arranged, not as usually in *six*, but in *four* particulars), and you will find *the above exposition of these three events checked*; for there you find the same three events, in a reverse order, according to common usage in parallelisms of this kind in the Hebrew Scriptures. Read them backwards then, first, to anoint the Most Holy; secondly, to seal up the vision and prophet; thirdly, "to atone for iniquity, and to bring in the Righteousness of eternal ages;" and you have the same order as above. And thus the whole of the 70 weeks have now been accounted for, but not the whole of the prophecy; for the first of the four lines (p. 77) remains to be accounted for last: "To finish the transgressions, and to seal up sins;" since the apostasy of the Jews was not completed at the crucifixion, but continues still; neither were their sins then sealed up, for the time when that "people shall be all righteous" is yet to come.

2. The Second Advent.

According to the usual style of prophecy which beforehand, generally, includes both advents under one, so the second advent is here predicted implicitly. But the foundation of the following exposition is to be found in three of the evangelists (Matt. xvi. 27, 28; Mark viii. 31, ix. 1; Luke ix. 26, 27). In each of these places our Lord speaks, first, of his coming *in person*; secondly, of his coming *in power*. These are indeed the very words of Mark: "There be some of them that stand here which shall not taste of death till they have seen the *kingdom of God come with power.*" But the words of Matt. are: "Till they see the *Son of Man coming in His kingdom.*" He spake then of the destruction of Jerusalem as the act of His own Providence who has "*all power*" (rightful authority)!

given unto Him in heaven and in earth" (Mat. xxviii. 18). John, indeed, alone of all the apostles, lived to see the overthrow of Jerusalem; but those who were there standing by and heard these words were "*the people with His disciples*" (Mark viii. 34). According to his words at that time you find him in this prophecy, first, *coming in power* figuratively; secondly, *coming in person* literally.

(1). *Coming in Power.*

"*And the people of the Leader that shall come shall destroy the city and sanctuary; and the end thereof* (the sanctuary, see the Hebrew) *shall be with a flood*" (v. 26). The expression, "*the people of the Leader that shall come,*" is equivocal: it may signify the only Leader hitherto predicted; and it is certainly true that the Jews themselves, by their own sins and madness, drew on the destruction of the city and sanctuary. But, on the other hand, the term "*anointed*" is designedly omitted: and indeed in what sense could the Jews of that time be called the people of the *Anointed Leader*? Chiefly, therefore, *the people* and *the Leader* here predicted are the *Populus Romanus*, and Titus their *Dux* or Imperator. And the event, as to the city and sanctuary, corresponds. For whatever might have been the case during the earlier progress of the Roman arms, under which Carthage, Corinth, and Numantia successively fell, yet it was no longer now the custom of the Roman people to demolish the capitals of conquered countries—witness Athens, Antioch, Alexandria. It *was* their custom to respect the religion of the conquered nations; and had that sanctuary, so famous in all the world, been spared, Jerusalem had of course remained standing: but, contrary to the will and earnest desire and endeavours of Titus, the *people* of that *Leader* would destroy the temple in spite of all that he and his officers could do to prevent it.

(2). *Coming in Person.*

This event is not expressed but implied; yet the precise point of its occurrence is marked by predicting expressly what other events shall *precede* it—namely, first, a war; secondly, a siege—and then what immediately *follows* it. And here it is, in this transition (as it were a dissolving view) of the prophecy, that we have a proper example of a twofold sense, and of the rule (p. 68), that in such prophecies, commonly, the main outline describes in the general two similar events; but, as to the particulars, some of the expressions will suit only the first, and others only the last event;

yet, as a whole, both the outline and the particulars will best and most satisfactorily tally with the last event.

[1]. *The Events which Precede the Advent.*

"And to the end of a war determined on shall be desolations" (v. 26). In this clause our translators have not ill rendered the Hebrew term by *determined*; but they have improperly constructed it with the plural substantive *desolations*, instead of the feminine singular substantive *war* (Faber, Diss. on Daniel, p. 245). Now, this clause may equally apply either to the famous Roman war, or to another war famous also in prophecy, which shall yet be waged by another mock Messiah; for Vespasian also had either suffered himself to be flattered with it, or been persuaded to lend himself to the opinion that he was himself the anointed one predicted by the Hebrew prophets.

"And he shall confirm a covenant with many for one week. And in the midst of the week he shall cause the sacrifice and oblation to cease; for upon the border shall be the abomination that maketh desolate" (v. 27). Here are two periods of time, a whole week, and a half week, and an event for each: First, the "one week" which added to the 7 + 62 makes up the 70, had been implied before, but never before till now was expressly mentioned. It was implied that it began when the Most Holy was anointed, at His baptism, and that it ended when He was cut off at His crucifixion: but, to prevent our thinking that the *prophecy* was completed by that first completion of the 70 weeks, our mind was held in suspense, expecting some express mention of the "one week;" and here for the first time it occurs. The leader last mentioned (not the Anointed One) was "He" who should confirm a covenant with many at the beginning of this week. I am not aware of any covenant confirmed by Titus which applies to the case. But another Leader than Titus is here—no amor deliciæque generis humani; and the fact of His future covenant we learn indeed directly from this prophecy, but indirectly, and in the person of His type we have read before of His polity and peaceable professions in the parallel prophecies (Dan. viii. 25; xi. 32). Secondly, *"And in the midst of the week"* (this is the siege) the temple service should close because of the abomination that maketh desolate. This *abomination* was unquestionably referred to by our Lord when speaking of the Roman armies which should encompass Jerusalem (Matt. xxiv. 15; Luke xxi. 20); but at the same time He did not fail to add, *"whoso readeth let him under-*

stand"—i. e., read, and you will understand my meaning, that I do not *confine* the prophecy of the 70 weeks to that Roman siege; for you will find it may be understood also of another siege typically foretold in two other parallel prophecies, to the last of which my own express words do most exactly refer (Dan. viii. 18; xi. 31; xii. 11). To the standards, however, of Titus also, in the first instance, does that abomination refer. It is true also that during the siege Titus heard, 17th of July, A.D. 70, about two months before the fall of Jerusalem, that the daily sacrifice was discontinued for want of persons to attend to it (Jos. B. I. vi. 2). This was exactly $8\frac{1}{2}$ years after the beginning of the war, in January, A.D. 67. This fact may have been foretold here, especially seeing that the word "*sacrifice*" is employed; but yet we must expect a more exact fulfilment of the prophecy: for, *first*, such a half week is entirely cut off from any connexion with the 70 weeks; and, *secondly*, the cessation of the temple service caused by the Roman army is thus calculated as occurring at the end of one half week without any reference whatever to another; whereas the passage obviously intends that in the midst of that one whole week in which the covenant was confirmed (or "when the week was half gone," Cranmer's Bible), then, and at the *beginning* of the other half of the same week the temple service should cease. Whether in the time which shall immediately precede the yet future siege of Jerusalem there may be a Mosaic altar and *sacrifices* offered there, time must show: what is more plain (from the Apocalypse) is that Christian *oblations* will be offered there (Mal. i. 11). And it is certain that the apostate king will prevent the public worship (Dan. viii. 11-14; xi. 31; xii. 11). But how long shall the abomination that maketh desolate continue upon the border—i. e., encompass Jerusalem? The answer follows.

[2]. *The Event which immediately Follows the Advent.*

"*Even until an utter end, and that determined on, shall be poured upon the desolator*" (27). The desolator—as this participle has been used by Daniel, actively, twice elsewhere (viii. 18; xii. 11). This is another, and not Titus: that other shall come to his end, and none shall help him. But this implies the immediately preceding advent of Michael the Captain, that great one—the captain of the hosts of Jehovah (xi. 45; xii. 1; Jos. v. 14; Acts iii. 15; Heb. ii. 10; xii. 2; Comp. Dan. vii. 11, 26; viii. 25). He is come, and it is done. Then at last the first line of the pro-

prophecy is fulfilled—*To finish the transgressions and to seal up sins* (v. 24).

Accept such a secondary application of the *one week*, and you completely account for the whole of the prophecy, as well as more completely for the whole of the 70 weeks “determined on for thy people, and for thy holy city.” Examine the prophecy itself, and you find it an exquisite work of divine art. Neither in the more general part of it (v. 24), nor in the more particular (v. 25-27), does the narrative assume the form of annals, but of history, and in each you perceive a different order, yet not arbitrary but judicious; while the perfect union of the two parts is effected by the simple expedient of reversing the whole order of the first part throughout the second. Compare the *first exposition of the one week* with the Gospel, and you will find the beginning of it at the baptism of our Lord (Matt. iii. 17); the middle of it at the epoch of His public ministry (John ii. 11); and the end of it at his crucifixion (John xix. 30). Compare the *second exposition of the one week* with the Apocalypse, and you will find the beginning of it at the descent of the mighty angel (x. 1); the middle of it at the fall of the great dragon (xii. 9-12); and the end of it at the war of the white horse (xix. 11). The septenary of one denomination converted into that of another is a new feature now first introduced into chronological prophecy, but it is no cause of the obscurity: this obscurity arises chiefly from the one week’s being attributed equally to two such far distant periods, wherein, however, that usual character of prophecy, to announce the two advents as it were in one breath, is here preserved; and, indeed, *the kingdom of our Lord is one*—but the time intended is plain enough.

(4). DAN. xii. 6-13.

The last prophecy of Daniel is peculiar in all respects, and especially in this, that here we find a *combination* of former chronological denominations—first, times; secondly, days: for in v. 6 the question is, *How long shall it be to the end of these wonders?* Some of these wonders we read of at xi. 36; Comp. viii. 24. The answer is v. 7—“For a time, times, and a half.” But another wonder is also there mentioned, the dispersion of the holy people (Comp. Rev. x. 7; Rom. xi. 25; Eph. iii. 4-6). And of this last wonder, it should seem, we are to understand the 1,290 and 1,335 days.

The period $3\frac{1}{2}$ times is precisely the same as before (vii. 25).

That indeed was written in the Chaldee, but the Hebrew term has the same signification. It properly signifies a definite time—first, a festival, secondly, a year; “at the end of times even years” (xi. 13). The term itself not having occurred in the two intervening prophecies (chap. viii. and ix.) the signification of it remains as before—a year. But we have since heard of a *week* of years; why not, then, now conceive a *time* of years? My reply is that circumstances might warrant it after that example, and the events of history compel me so to understand the tropical year, *ἐνιαυτός* (Rev. ix. 15), at least in its first application; but the reasons must in every case be compulsory which should authorise such an exposition. For my own part I feel warranted only to infer from this passage, that during the very same period in which the little horn of the fourth wild beast shall obtain that bad eminence in the west (vii. 25), this apostate king and the little horn of the he-goat shall become conspicuous in the east, and especially in the Holy Land (xi. 36; viii. 9-25). They must synchronise with the second flight of the woman (Rev. xii. 14), and also with the *last* $\frac{1}{2}$ week (Dan. ix. 27).

The $3\frac{1}{2}$ times being reckoned only as calendar years, the 1,290 and 1,335 are consistently to be reckoned only as natural days. Concerning these the only data we have are the starting point of the 1,290 and the terminating point of the 1,335 days. The 1,290 days start from setting up the abomination of desolation and the consequent ceasing of the daily (oblation) (xii. 11; xi. 31). But that, as we have lately seen, shall occur exactly at the beginning of the *last* $\frac{1}{2}$ week (Dan. ix. 27). And hence I infer that as half a week of years is the same as $3\frac{1}{2} = 1,260$, therefore the 30 days beyond that number are merely supplementary to the period just before mentioned (v. 7) of $3\frac{1}{2}$ times; but if the 30 days be supplementary to the 1,260, this leads to the inference that the 45 may be supplementary to the 1,290, and bring us at length to the terminating point of 1,335 days, and to an era of blessedness. It is vain to pry into the future, yet since the abomination of desolation (xi. 31) connects directly with (viii. 13, 14) (by means of the type); therefore I shall venture to add—Only suppose the apostate king, after having caused the daily oblation to cease (at the beginning of the $3\frac{1}{2}$ times, or of the $\frac{1}{2}$ week, or of 2,300 oblations = the 1,150 days—for all these begin together) should go on his Egyptian expedition, and there should hear that at the end of the 1,150 days the sanctuary was cleansed suddenly and unexpectedly:

it is within the bounds of possibility that, from the date of that cleansing, he might re-erect his standards on the north side of the holy mountain within 140 days, and that would bring us to the epoch of the 1,290 days; and, again, he might from off the field of Armageddon be consigned to his own proper place within 45 days more, which would bring us to the era of blessedness at the end of the 1,385 days.

I believe the short to be the true reckoning, and calculated to support the Israel of God through a trial and tribulation, which, however short, shall be so severe that every minute may *seem* an hour. Hence, the solemnity of the angel's oath; not only for confirmation, but for consolation also (xii. 7; Comp. Rev. x. 6, 7). Granted—the space is wide between the age of Antiochus Epiphanes and his antitype the apostate king; but it is partly filled up by Daniel (ix. 24, 27), and if the remainder, the space between the first and second advent—before the last of which the holy people shall not be gathered, is so mysterious itself—then, methinks, it is no great additional mystery if the Spirit of prophecy, under the Mosaic dispensation, should be silent as to the events of *that interval until it should approach its termination*; becoming then once more eloquent and excursive on the sufferings of that dark eve, and the glory that shall follow: until then “*Lo Ammi!*” For the Israel of God *they* have the prophecy of the Apocalypse, in which that interval is filled up—though not so minutely as some would have it; and this distinction between the Mosaic and the Christian prophecies is in keeping both with the circumstances of the case, and with that national distinction which, according to the revealed purpose of God, shall be reserved to the natural Israel, even throughout the Millennium.

3. *The Apocalypse.*

It will be proper first to set aside two passages which have been pressed into the service of chronology, as, I think, with some violence. *The first* is x. 5, 7; the term here is *χρονος* (not *καιρος* as hereafter xii. 12, 14), and it signifies *time* in an indefinite sense. Mr. Elliot has properly translated it, “*the time shall not be yet*” (“Hor. Apoc.” ii. 121, note 3), viz.—notwithstanding those seven thunders, under the sixth trumpet, which echoed to his voice, yet *the time for finishing the mystery of God* should not be till the days of the seventh trumpet, but that would now soon sound. *The second* is xiii. 18, the number 666. Plainly, as it should seem, we have here a prophetic intimation that, as the ancient Gnostics, so the modern Nicolaitans, those two synagogues of Satan, will

adopt a *Cabalistic* term, whereby, as by a symbol, or countersign, to recognize each other. Should any one, however, think it to be a number of time *also*, then I must add that I more than suspect the received reading: for it does seem to me highly probable that the very passage in Ireneus which inveighs against the false reading, still extant in the "Codex Ephrem," suggests both the true reading, and also how the corruption of it, if there be one, might easily have originated. If in any case a conjectural emendation may be tolerated in the new Testament, this would be one—a case of abbreviated notation. After the foregoing pages, a very few notes will suffice for the chronological terms and numbers of the Apocalypse.

Rev. ix. 5, 10.—The *month* is now first introduced into chronological prophecy in the first woe trumpet. It recurs in the second woe (ix. 15); once more in the third woe (xi. 2); for that passage belongs to the chronology of the third woe, although *apparently* not; but there is a consummate contrivance in the structure of the prophecy in all that part of it which forms and foretells the transition from the sixth to the seventh trumpet (x. 1, xii. 12). The apocalyptic month, after the example of Daniel's week, *may be* converted into a month of years; and the comment of history is compulsory that it must be so converted *in the first instance*. But the five months are *repeated*, and with a distinction: in the first instance they are accompanied with torment, and that reiterated—an extreme torment: in the last they are accompanied simply with *injury*; and in this instance it is possible, and even probable, that they have only a literal signification. Mede had a month's mind to make a mystery of this term *month*; but the terms *times* and *weeks* had been already pre-occupied. Besides, sabbatic cycles belong to the holy people—not to their enemies—therefore *weeks* could not be employed. Moreover, to distinguish farther between the wild beast and the eastern impostors, seems to be the reason for employing the term *months*, and there is no other mystery.

Rev. ix. 15.—"And those four angels were loosed (who were prepared for that hour; namely, a day, and a month, and a tropical year) to slay the third part of men." If the reader prefer, as Mr. Birks does, the reading of those MSS. so highly commended by Matthæi, it would not affect our present discussion (Birks's "Elements of Prophecy", p. 377). As the month, so the tropical year (*καιρὸν* not *ετη* as xx. 2), by the faithful testimony of history, *must*, after the example of Daniel's week, signify a great conversion, a year of years, *in the first instance*: but the parenthesis is so managed that, like the repetition of the five months, they may, and

probably will, have a second application to events yet future, and a literal signification. Observe, again, that not only the term *week*, but *time* also is *rejected*: this was intentional, for it was optional to have employed it.

Rev. xi. 2, 3.—Here are two chronological denominations, 42 months and 1,260 days. I have said it is probable the months of the first and second woes will turn out to be literal months at last; and I take these 42 months to belong exclusively to the last times (for there is no repetition of them) and to be literal months. Neither do I confound these 42 months with the 1,260 days next mentioned; they are two periods as distinct as the denominations. Moreover, as we have seen an instance, in the prophecy of 70 weeks, that the *first* line of a prophecy may be *last* fulfilled, so here there is an inversion of order in these two periods, and the last comes first in order of fulfilment. This is one part of that consummate contrivance before-mentioned. The period of 42 months will synchronize with the $3\frac{1}{2}$ times (xii. 4; Dan. vii. 25, xii. 7), and with the *last* half-week (Dan ix. 27). As before, I suspect the term months serves to indicate the particular parties who shall to the last tread under foot the holy city. I may just add, in passing, that the $3\frac{1}{2}$ days (xi. 9), though literal days, may suffice to exhibit the corpse of the two witnesses, if some of all nations in arms shall be congregated about Jerusalem. And, as to the half-day being a fraction too minute for notice by the Spirit of prophecy, I suggest that if the resurrection of the two witnesses be a literal one, as I suppose, then the fraction may indicate that it is not to be, like their Lord's, at peep of dawn, to be seen only by witnesses chosen of God; but rather, like Lazarus' at noon-day, when all their enemies shall gaze on them (xi. 11, 12). It may imply a preceding work of darkness, a midnight massacre.

Rev. xii. 6-14.—Here are two distinct periods, 1,260 days of the woman's first flight, and $3\frac{1}{2}$ times of her second flight into the wilderness; and they stand here in the order of their fulfilment. The *days* synchronize with the 1,260 days of the *prophecy* of the two witnesses (which precedes the wild beast's *war* against them of $3\frac{1}{2}$ times), and with the *first* $\frac{1}{2}$ week (Dan. ix. 27). These 1,260 *days*, as they are not the identical number 1,290 or 1,335, so neither are they to be confounded with the *last* $\frac{1}{2}$ week of Daniel, merely because they have the same denomination of *days*: the Apocalypse is an allied but a distinct prophecy; because, however, it is allied to Daniel's, you find this term *days* reserved in Daniel for the *holy people*, and in the Apocalypse to the two faithful witnesses, and

to the woman in the wilderness, faithful also though fainthearted. The days I take to be literal; if you take them to be figurative and fix their epoch, or starting point, then, for a long time before, you have also fixed the epoch of the Millennium, which is hard to reconcile with what our Lord says of His unexpected coming again; but I have observed some to be very shy of fixing the epoch of their 1,260 years. As to these $3\frac{1}{2}$ times, the remark of Bengelius is most worthy of consideration, that the *short time* (xii. 12), which the devil knows is all that is allowed him, can refer to nothing else but to these $3\frac{1}{2}$ times during which the woman is hidden from his wrath (xii. 14). And how, he asks, can those $3\frac{1}{2}$ times be called a *short time*, if they are to be reckoned as 1,260 years; especially if you compare 1,260 years with the 1,000 years, or the Millennium? Does any one reply, first, that the Millennium may be figurative years? That would be not only contrary to the old tradition derived from the 7 days of the creation, but also out of all proportion with every other period in the Apocalypse; and it foretells besides an eternity which is to follow. Or, secondly, is it replied that the phrase is *ὀλίγον καιρὸν*, and that according to the long reckoning of *καιρὸν*, or a time, that may signify a short 360 years, or hardly so much? But I fear that such an apology would be little short of nonsense; "a month, a little month" might pass; but not a year—much less so great a year. It is, I think, more worth observing, that whereas *μικρον* is the adjective elsewhere associated with *χρονον* (vi. 11., xx. 3), so *ὀλίγον* here being associated with *καιρὸν* is actually, however latently, an indication that this is the term, *καιρὸν*, which is understood (xvii. 10), and that *that* passage (xvii. 10) synchronizes with this (xii. 12). But there is no end of the refinements which exist in the Apocalypse; they are no less delicate than the fringed edges in the barb of a feather—the hand that finished either is Divine.

I conclude, then, as I began, that, concerning *the precise period* of the coming foe—

"That, hushed in grim repose, expects his evening prey—" it may, I think, be affirmed, there are no direct intimations of it in any of the chronological prophecies. Nevertheless, looking backward on the course of events already past, we may most reasonably infer, that we have arrived at a very advanced stage of the sixth trumpet. Now, the sixth and seventh trumpets have no more interval than the two halves of one week; a variety indeed, but which is characteristic both of the works and word of God,

and especially in providence and prophecy. That we are so far advanced I infer, *first* from the interval which has elapsed since the *first blast* of the sixth trumpet, compared with the other intervals of the prophecy, which are of various lengths, yet none so long as this; and, *secondly*, from the signs of the times, now (as before the fall of Jerusalem) our safest guides: and these, however for some eyes they may be objects too near to be observed, yet are indeed some of so ugly and some of so pleasant an aspect as to excite a just, shall I call it, expectation, or apprehension, that the Judge may be near, even at the door.

There are, I know, who argue on this subject from that old tradition *interpreted to the letter*—that this our workaday world shall toil through six great days of 1,000 years each, and then shall enjoy a seventh day Sabbath of 1000 years: blessed be that and hallowed. To which I say, Amen: but that it should revolve precisely to the selfsame day, and tick of the clock—at this I demur. For to the end of the apocalyptic Millennium I find a certain *addition*; “and after that Satan must be loosed for a little time” (xx. 9). And what, then, if there should be a certain *subtraction*, to balance the former, from before the Millennium? And even, independent of that, take the type by itself; and if our redemption was adumbrated by the creation, and especially, as some say, by the work of the sixth day (to which the Millennium between A.D. 1,000 and 2,000 corresponds) forasmuch as, say they, the mystery of Adam was the mystery of the Messiah; then, *let that be interpreted also to the letter*, and what do you find? First, on that day the beasts were created, and afterwards Adam and Eve: but between the creation of Adam and that of Eve there was an interval marked by several particulars. Adam, after his creation, first was placed in Paradise; next instructed that the inferior animals were no companions for him; then was cast into a deep sleep; at last his bride appeared at his side; but even then, whether the first Sabbath day began forthwith is not written. One thing however is certain, that ever since the fall of Adam, sabbatic cycles have not only *represented* the rest of God, and of Adam himself in Paradise; but have also *typified* a paradise regained, and a like rest reserved for the people of God, in the great Sabbath of the Millennium and of eternity. For this we are taught daily to pray—“Thy kingdom come!” Even so, Amen.



